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HISTORY AND BIOGRAPHY.

*Some Account of Dr. Balthasar Bekker
and of the Mennonite Baptists.*

[We have received the following valuable communication from a venerable foreign correspondent. The reader will have the goodness to bear in mind that English is not the writer's native language. We have taken some pains to give names and titles of books correctly; but we may have fallen into some errors, which, should any of our readers discover, we shall be happy to correct. A friend into whose hands the M.S. fell, has added a few notes. ED.]

Oldenbarneveld,
State of New York, America,
March 4th, 1817.

SIR,

IN a letter of August 26, 1816, containing an extract from Robert Robinson's Works, by Flower, Vol. I. p. 79, in your Repository, October, 1816, p. 594, is desired some farther information about Dr. Bekker and the Mennonite Baptists. I shall be gratified if the little which I can communicate on these subjects is acceptable.

BALTHASAR BEKKER, D. D., was a minister of the Reformed Christian Church at Amsterdam, and possessed of a vast erudition and an undaunted spirit, and made the best use of his talents, in every way, to enlighten his fellow-christians. His task was the more arduous, and its execution the more daring, as the prejudices of his contemporaries were strong, and the belief in witchcraft and sorcery was deep-rooted in the minds of the vulgar, learned and unlearned, in the latter part of the seventeenth century.

He published a work on comets, on occasion of the appearance of that in 1680 and 1681, about the same time in which P. Bayle published his *Pen-*

sées sur la Comète. * He defended the system of Descartes in a treatise, *De Philosophia Cartesiana Admonitio*, and though little was yet wanting to entitle him to the name of a *Naturalist*—an *Atheist*, he ventured on the bold step of driving the devil from his long usurped empire in this world. He exposed his rich armory in his *Enchanted World*, a work of great learning and ingenuity, which, although its manner was confused, and its language unharmonious, throws much light on this subject, and anticipated many of H. Farmer's principal arguments.

A host of antagonists rose against him, among whom the foremost were *Jo. Wayen, Petr. Mastricht, Melch. Leydekker, † Jo. Marck, Ever. Vanden Hooght, Henr. Groenewegen, Simon de Vries, P. Hulsing and Petr. Poiret. ‡* Not one dared to approve his doctrine before *Chr. Thoma Suis*, not one during his life, so afraid were clergymen and laymen to incur the devil's displeasure. See *Fred. Spanheim Elench. Controv.* p. 673. *Weisman. Hist. Eccles.*

* There is an English translation of Bayle's Work, entitled "Miscellaneous Reflections, occasioned by the late Comet, which appeared in December 1680, chiefly tending to explode popular superstitions; written to a Doctor of the Sorbonne." 8vo. 1708.

† Professor of Divinity at Utrecht, who died in 1721, aged 69.

‡ Who died at Rhinesberg, in Holland, in 1719, aged 73. He had, by his intercourse with Madam Bourignon, become a zealous Mystic. The first of the six publications, attributed to this learned divine, was in Latin, and entitled *Rational Thoughts on God, the Soul and Evil*. The last was an edition of Madam Bourignon's Works, in 19 vols. 8vo., with her Life, and several pieces, by Madam Guyon. See *Nov. Dict. Hist. Paris, 1772, Article, Poiret.*

sec. xvii. p. 952, 3. *Buddei Isag.* p. 281, and lastly, *Sam. Mursinna Comp. Th. Dogmat.* p. 192, well deserving an English translation.

Often had Dr. Bekker been persecuted by his brethren, but without success, though their inveterate malice was not assuaged. They laid only on their oars, well persuaded that his ardent lofty mind ere long would procure them a new handle, by which they might cut down this tree, if they could not destroy it, roots and all. They succeeded, when he published his *Enchanted World*, so far, that he was removed from the ministry, or rather suspended; he was not permitted to preach, but he continued to wear his clerical garments, occupied his seat in the minister's pew, and received, (as in our days, the Rev. — *Damm*, at Berlin,) his salary through the Magistracy of Amsterdam, not priest-ridden enough to be intimidated by the vociferations of embittered clergymen. I suppose the admirers of H. Farmer cannot be displeased to throw here a glance on the principal works published on this subject, before and since that period.

Jac. Basnage, *Antiq. Jud.* vol. II. chap. 8.

J. Le Clerc, *Bibl. Chois.* tom. XIII. p. 219.

The Doctrine of Devils, Lond. 1676,* and upon this treatise *Des Maizeaux*, in not. ad *Epist. P. Baylii*, tom. II. p. 435.

Benj. de Daillon, *Examen de l'oppression des Reformés en France.*

* "The Doctrine of Devils proved to be the grand Apostacy of these later Times. An Essay tending to rectify those undue Notions and Apprehensions Men have about Demons and Evil Spirits," 12mo. The anonymous author appears to have been a member of the Church of England, from some unfriendly expressions respecting the Nonconformists. He speaks with great disapprobation of Socinians, and zealously advocates the *Godhead* of Christ, yet regarding a belief in diabolical agency, expressed by admitting the reality of *possessions*, and of the *temptation* as the greatest of heresies. To this work may be added one, which this Author defended, entitled "The Question of Witchcraft debated, or a Discourse against their Opinion that affirm Witchas." 12mo. 1669, by *Wagstaff*. See *Mon. Repos.* VII. 654, 617 and 649.

Amst. 1687, in 12mo., and upon this performance, *J. Le Clerc. Bibl. Hist. Univ.* tom. VII. p. 339.

B. Daillon, *Dæmonologia*, or a Treatise on Spirits. Lond. 1723, 8vo.

Jo. Camp. Stede, *Diss. Philos. de Angelis*, Groningæ, 1772.

Jac. Odè, *Comm. de Angelis*, Traj. ad. Rhen., 1739, 4to. with several others mentioned in *Sam. Mursinna's Comp. Th. Dogmat.* p. 137.

I subjoin the contents of the books and chapters of Dr. Bekker's voluminous work. It appeared under the following title:—

Enchanted World: being a thorough inquiry into the common opinion, with regard to Spirits, their nature and power, government and action: as also into what men by their energy and communion may operate; in four books, by Balthasar Bekker, D. D., and minister in the Reformed Christian Church at Amsterdam, by *Dan. Vander Dalla*, 1691, in 4to. It has been translated into German and French.*

First Book—In which the sentiments and opinions, which all nations have at any time embraced of God and Spirits, or yet embrace, are developed.

Dedication, Preface—Explaining his motives of writing and the nature of his work, and mentioning a curious, though not a singular example of ecclesiastical decisions: viz. that one of his works, on the Catechism, was in Friesland condemned *unanimously*, although not one of two hundred clergymen could give a reason why it was condemned, and afterwards again *unanimously* twice approved, without any alteration having been made with regard to contested points of doctrine. †

* The French translation, from the Dutch original, was made under the Author's inspection, and published in 1694, at Amsterdam, with the title of *Le Monde Enchanté*, &c. in 4 vols. 12mo. The Author's portrait is prefixed to the first volume. Each volume has a dedication, with the signature, *Balthasar Bekker*, apparently an *autograph*. Before the first book is an abridgment of the whole work. See *Bekker*, in the catalogue of printed books, *British Museum*. This French translation, or, at least, the first volume, including the abridgment, was rendered into English, and published in 1695, under the title of *The World Bewitched*, &c. 12mo.

† Bekker adds, "This has confirmed

First Chapter. Introduction.—Importance of the subject; its necessity and usefulness.

2. Sentiments of the Heathens, from Greek and Roman Authors.

3. Origin of Divinations.

4. Origin of Witchcraft.

5. On similar Artifices by the Nations of Heathens in our time.

6. Remains of Ethnicism in the North of Europe.

7. Remains of Ethnicism in Asia.

8. On Witchcraft.

9. Manners and Prejudices of the Africans congenial with these.

10. America and West Indies; South and North America.

11. Comparison of the Sentiments and Solemn Rites of numerous Heathen Nations.

12. Examination of the Sentiments of the Jews.

13. On Witchcraft.

14. Opinions of the Mahommedans.

15. The first Christians adopted very soon many opinions of the Heathens.

16. Witchcraft, how far countenanced even by the Orthodox.

17. Comparison of the Doctrine and Opinions of Jews, Mahommedans and Christians.

18. The opinion of the Manicheans is a mixture of all these, and the spring of the opinions of the day.

19. The Papists brought all these in unison, amending and strengthening them.

20. Their doctrine on Apparitions of Spirits, and how they torment Mankind.

21. Applications of Remedies.

22. Protestants; Slight Modification.

23. Comparison between the opinion of Papists and Protestants.

24. Why the Protestants attribute such great power to the Devil. (An interesting chapter.)

Book II. In which there is an Inquiry into the Doctrine of Spirits; their Power and Influence, particularly that of the Devil, from Reason and Scripture.

me in the persuasion, that a true Christian, especially a Doctor of Divinity, ought groundedly himself to inquire into things, without resting upon the judgment of others, that he may obtain a full certainty of the object of his faith and the matter of his precepts." *The World Bewitched.* Vol. I. Pref.

Preface—Chap. 1. State of the question; how far Reason or Scripture must have the precedence; and in what sense the words *Spirit* and *Body* are to be understood.

2. The knowledge of our Soul and Body leads us to the knowledge of God, whose perfections prove, that he is but one.

3. No plausible reason for the existence of Dæmons, Demi-Gods, or inferior Deities.

4. Existence of Spirits argued from the Human Soul; its Immortality.

5. Arguments from Reason.

6. Angels' existence, not demonstrable out of the Scriptures.

7. No mention in the Scriptures of the nature and origin of Angels.

8. The origin of Evil Spirits and their state in the Scriptures.

9, 10. On the Attributes and Operations given in the Scriptures to Angels.

11. Their ranks not distinctly stated.

12. Of their influence on human Actions, principally of the good Angels.

13. History of the Intercourse of feigned Angels with Abraham and Lot.

14. Consideration of the Presence of Angels at the Sinaitic Legislation, and the conducting the Israelites through the Wilderness.

15. Guardian Angels of Men or Nations, not mentioned in the Scriptures.

16, 17 and 18. What is understood by Satan or Devil in the Scriptures.

19. Examination whether the story of the Fall, Gen. iii. (*interesting and ingenious discussion*), is an Allegory.

20. Temptation of Jesus Christ in the Wilderness, a Vision, confirmed from Hos. i. 2—8.

21. 1 Chron. xxi. 1, comp. with 2 Sam. xxiv. 1.

22. Jude's Ep. ver. 9, the Devil's Struggle with Michael.

23. Of Sooth-saying Spirits, in the Scriptures.

24. If Job or Paul were tormented by the Devil.

25. שְׁדִיִּים *Schedim* שְׁרִיִּים *Sherim*. δαιμονια.

26. Men, possessed by Dæmons, were subjected to several diseases, δαιμων δαιμονιζειν, δαιμονιζομενοι. (This chapter is an excellent performance.)

27. Continuation of the Subject;

how Jesus adapted his Discourses to his hearers, without intending to instruct them in wordly knowledge, or remove their innocent prejudices; what he taught of himself, that he was a man, sent from God, mentioning not even a word of Atonement, Election, Hereditary Sin, &c. (John. ix. 2, 3, on the hypothesis of the *μετεμψύχωσις*;) not even of his own person, Luke xxiv. 19.; not of the existence of Angels, Acts xxiii. 8; Matt. xii. 27, comp. with x. 25; not of our Planetary System, Matt. v. 44.

28, 29. Examination of different Passages of the Scriptures of the Expulsion of Dæmons by Jesus, of Matt. xvii. 14—21. Mark ix. 17—29. Luke ix. 37—43.

30. Passages of the Scriptures applied to the Devil, to be explained of bad men.

31. The Devil has no power to make Apparitions, or to appear in dreams.

32, 33. Fresh proofs of the annihilation of the mastership and power of the Devil and his imaginary realm.

34 and 35. Conclusion. It is repugnant with the Christian Creed. It is injurious to real Piety.

Additional Remark.

Book III. Continuation of the Subject.

Preface—Relating the Persecutions against the Doctor for the two preceding volumes.

Chap. 1. Necessity of an accurate understanding of the words and definitions, to agree on the point in question.

2. Intercourse with Spirits, principally bad, is repugnant to reason.

3. So too any compact of Sorcerers with them; Proofs and Arguments of Glanville and Danæus examined; those of Hornman, Carpzovius, Remigius.

4—7. Examination of passages of the Scriptures with regard to Sorcerers.

8 and 9. Jewish Laws relating to them.

10 and 11. Warnings against Sorcery and Witchcraft in the Scriptures.

12. The possibility of such an intercourse is contradictory to God's intentions to save Man.

13—16. Further examination of passages in the Scriptures.

17. In what consists the mischief of pretended Sorcerers, and why they

are reprobated in the Scriptures, and on what ground punished by civil laws.

18. Whether the Devil have power to perplex the mind of a good Man.

19. Conclusion; R. Scot; his Works burned in England; answered by the King; * G. Voetius' Positions examined.

20. The common prejudice is contrary to the doctrine of the Reformed Church and its Formularies.

21. It is contrary to Piety.

22. It is a mere Fiction.

23. The refutation of Errors promotes Piety.

Book IV. Examination of the Proofs from experience.

Preface—Chap. 1. Evidences of Man's own Experience; its Requisites, without prejudice, without terror.

2. It requires to be well acquainted with the Laws of Nature and their limits.

3. Distinction between Realities and Phantoms.

4. Attention paid, whether no Art or Artifices could have been employed.

5. Besides above-mentioned Requisites, other means, opportunity, diligence are required.

6. Examination of Possessed and Bewitched.

7. Examination of Sir Wm. Temple's account of a Story related to him by Count Mauritz, of Nassau, in his Mem. Tom. II. †

* This first Work, published in the English language, against the common notions of diabolical agency, was printed in 1584, in black letter, 4to., and entitled *The Discoverie of Witchcraft, &c.*; to which is added, "A Treatise upon the nature of Spirits and Divels, &c., all lately written by Reginald Scot, Esq." This was reprinted with additions and some variation in the title-page, in 1665, folio. See *Scot Reynolde*, in the catalogue of printed books, *British Museum*. Reginald Scot was a gentleman of Kent, who had been educated at Oxford, and of whom Wood gives some account. He died in 1599. King James wrote against him in his *Demonology*, first printed at Edinburgh in 1597. See *Athen. Oxon.* I. 257. *Voetius*, *Disput. Theolog.* III. 564, says that his book was burned. On this circumstance Wood is silent.

† "Memoires, &c., from 1672 to 1679." 1692, 8vo., p. 57, or *Locke's Essay*, B. II. Ch. xxvii. S. 8. This is the story of the Parrot supposed to be possessed.

8. Persons, who believe themselves Possessed, or are reputed so, are suspicious evidences.

9 and 10. Examination of two particular events, both of pretended Witchcraft, at Fraeeker, in Friesland, and Campen, in Overysse.

11 Examination of the case of Urbain Grandier and the Ursulines at Loudun, in France. *

12. Precautions in judging on Facts, attributed to Witchcraft or the Devil.

13. Application of these warnings to pretended Facts, mentioned in the first book, with relation to the Heathens.

14. The same with regard to modern Heathen Nations.

15. To Jews and Mahomedans.

16. To Roman Catholics.

17. To Protestants; Drinking Horn of the Counts of Oldenburg; Horn in the possession of the King of Denmark, with its engraving.

18. Observations on the Northern Nations in Europe; Magicians; *unguentum armarium*, &c.

19 and 20. *Fabella Hamelensis*, † another mentioned in *Systh. Hist. Chron. Ecclesiarum Sclavonicarum*, by Adr. Regenvolcius, Ultraj. 1652; examine another, said to have happened in Bolswaerd, Friesland.

21 and 22. The vexing Devil of Mascon, ‡ in France, from Perraud's

* Urbain Grandier, Curé of Loudun, where he was burnt, Aug. 18, 1634, with circumstances of great cruelty, under a charge of Magic, but really on account of an offence given to Richelieu. There was published a full account of the intrigues against Grandier, which ended so tragically. See "Cruels Effets de la Vengeance du Cardinal Richelieu, ou Histoire des Diables De Loudun, De la Possession des Religieuses Ursulines, et de la condamnation et du suplice D'Urbain Grandier, Curé de la même Ville." 12mo. Amst. 1716. A large account of Grandier was given a few years since in the *Looker-On*.

† The story of the pied-coated piper of Hamelen, in Brunswick, who was said to have decoyed, by his pipe, and miraculously destroyed, 130 children, the 22d July, 1376, as the date was preserved in the records of that town, according to *Verstegan's Restitution*, &c., 8vo., 1653, p. 69. Howell has repeated the story in his *Letters*, 11th Ed. p. 287. Dr. H. More, *On Atheism*, credited this story.

‡ *The Devil of Mascon*, &c., was translated from the French by Dr. Du Moulin,

Demonologia; that of Tedword, in England, from Glanville and More; that of Anneberg, in Saxony; and another in Switzerland.

23 On the Divinatory Rod, to discover Mines, Springs, Murderers; *Vallemont, La Physique Occulte*.

24—26. Judicial Proceedings no solid proofs for the existence of Sorcerers and Witches.

27. Continuation of the Subject; Judicial Proceedings in the Netherlands against Witchcraft about the Reformation; Cruelty.

28. In Denmark.

29. In Sweden.

30. Examination of the discovered Witchcraft in England, Nov. 1689. * William Spicer and Mary Hill.

31 and 32. Examination of Judicial Proceedings in Harlingen, in Friesland.

33. Conclusion; there do not exist in the world Apparitions or Witchcraft.

34. Superintendents in Churches, Schools and all Magistrates, ought to oppose all such erroneous opinions and practices.

35. Peroration, 1 Tim. iv. 7.

It is not strictly correct, though true in part, that the *Mennonite Baptists* are Unitarians, with the addition of an austere discipline in the church. The best knowledge of their numerous congregations and various divisions may be collected, besides what is recorded by *Jablonski*, and his continuator, *D. Stosch, D. D.* in *Hist. Christ. Eccles.* tom. II. and III. sec. xviii. lect. xiii. p. 409, and may be gathered from a concise but accurate account of the Liberal Baptists, in the *Encyclopedia of Yverdon*, from *H. Schyn Hist. Mennonitarum*, in three vols. 8vo. if my memory does not deceive me.

and published at Oxford, 1669, 12mo. See Birch's *Life of Boyle*, 8vo p. 202. There is some account of the Devil of Mascon in *Mon. Repos.* IX. 114, &c.

* It appears that on Nov. 29, 1689, Bekker received a book from England, entitled "*A Relation of the Discovery of some Witchcrafts*." This he immediately translated into Dutch, "adding some remarks fit to open the eyes of the reader, by discovering the grounds on which such relations are laid; that he might not thereby be in danger of being confirmed in the vulgar error." Preface to *World Bewitched*. Vol. I.

The two principal and most numerous divisions are, 1. *that*, which I shall designate as *rigid*, calling themselves Mennonists. They have numerous congregations in the north part of Holland, Friesland, Groningen, and a seminary of learning at Amsterdam, for the education of students for the ministry. Their first Professor was *Jac. Rysdyck*, his successor *Petr. Schmid*, as late as 1788. They are generally rigid Calvinists, and in harmony with the most zealous Orthodox in the Reformed Churches. The name of their principal meeting-house is designated by the name of the *Sun*, borrowed probably from a building in the vicinity. 2. The other section, which I shall call *liberal*, in opposition to them, are known generally as Baptists, approving the tenets, defended generally by the congregations of *De Toren*, (*turris*,) an edifice in its neighbourhood, and *het lam* (*lamb*), a name of a brewery next to it. They have *no creeds, no formularies whatever*, and are numerous in the principal cities of Sud-Holland, Friesland, Utrecht. Their members are chiefly Unitarians, as well as their ministers, though many have adopted the Arian hypothesis; many the system of Dr. S. Clarke; and often in the same congregations opposite tenets are defended, with a Christian spirit, without a shadow of rancour. Many eminently learned men have appeared among them: *Jo. Hinstra, Allard Hulshoft, Nic de Vries*; and before them *Galenus Abrahams*.* Their seminary at Amsterdam flourished under the care of *Tjerk Nieuwenhuys*, since 1735, *Heere Oosterbaen* and *Hesselink*, and was endowed with a splendid apparatus for Experimental Philosophy, in which their Professor every week gave lectures to his students, as well as in Theology, who, besides this, were benefited by the lectures

* "1677, 8th Month, Amsterdam.—We had a meeting with Galenus Abrahams, (the great father of the Socinian Mennists in these parts,) accompanied with several preachers and others of his congregation: divers of our friends were also present. It continued about five hours. He affirmed, in opposition to us, that 'there was no Christian church, ministry or commission apostolical, now in the world.' But the Lord assisted us with his wisdom and strength to confound his attempts." *Wm. Penn's Travails*, 12mo. 1694, p. 243.

of the Professors of the Athenæum, and the seminary of the Remonstrants. They had, in the latter part of the 18th century, five ministers at Amsterdam, four at Haerlem, two at Leyden, three at Rotterdam, and one at Dordrecht: a correspondence between them, and many are men of first rate abilities in Amsterdam, and some of their Unitarian brethren in London, would be mutually beneficial, and by this means a complete history of the state of Unitarianism in that country might be easily obtainable: would to God, that these few rough and incorrect lineaments, might bring about such a design. I, in my humble station, should then deem myself to have, in this respect, deserved well of a good cause.

F. A. V. K.

Brief History of the Dissenters from the Revolution.

[Concluded from p. 387.]

IN 1745, a very formidable rebellion was raised in favour of the Pretender, and the Dissenters again distinguished themselves by their exertions in aid of the government. On this, as on a former occasion, an act was passed to exempt them from the penalties of the Test Act, which they had incurred by assisting the government in suppressing the rebellion, but their exertions in suppressing both this and the former rebellion, have not had the effect of inducing the government to repeal that iniquitous law, which still remains a disgrace to the statute-book of this country. These were the only public events relating to the Dissenters in the reign of George II. In their more private history also, there was little during this reign to excite much attention. The minds of that part who went by the name of Presbyterians, were indeed preparing for the great changes which have taken place during the present reign, but it was in a silent and unobserved manner. Arian opinions spread to a great extent among them, and some few of their ministers began to embrace, what are now generally called Unitarian sentiments, the belief in the simple humanity of Christ, but these as yet scarcely any where openly avowed their opinions. Among the Arian ministers of this period, Dr. Samuel Chandler and Mr. Bourne, of Birmingham, are particularly deserving

of notice. Two very remarkable attempts were made to restrain the progress of Arian sentiments among the Dissenters. One of their ministers at Nottingham refused to receive one of the members of his congregation to communion, because he would not declare his belief in the personal deity of Christ. At Kidderminster, a member of the congregation presented to Mr. Statham, who had been invited to be their minister, three articles, on the doctrines of the Trinity, Original Sin, and the Atonement, expressed in the strongest terms of Calvinism, and required Mr. Statham to sign them, as the condition of his being chosen the minister of that chapel. Mr. Bourne, the minister at Birmingham, wrote two letters concerning this transaction to another member of the congregation at Kidderminster. In the first, written before he had seen the articles, he strongly, but very justly, reprobates the imposing of any articles upon ministers of the gospel. "What," says the indignant writer, "must a man be made a slave to articles and creeds, and perhaps a hypocrite, by subscribing to articles, which he does not believe, before he is fit to preach the gospel? Must one man thus make another his father and master in religion in opposition to the express command of Jesus? The only proper sphere for the activity of these imposers of articles is the spiritual courts, especially that of the inquisition, whose conduct can be justified on any principles, on which these imposers can justify theirs. The ignorance of the man's conduct vies with his insolence. By it, he gives up the main principle of Dissent, of Protestantism and of Christianity, the right of private judgment and the sufficiency of the Scriptures in matters of faith." In the second letter, Mr. Bourne, who had then seen the articles, not only repeats his severe rebukes against all attempts to impose human, unscriptural articles upon the consciences of men, but brings forward many plain arguments to shew from the Scriptures the falsity of these particular articles, and especially of the doctrine of the Trinity. "If," says he, "Jesus be in any intelligible sense, and in his whole person the Son of God, he cannot be the same God with the Father; if the Father be greater than the Son, not

than a part of the Son only, he cannot be co-equal with the Father; if there were some things, as Jesus himself says there were, of which the Son was ignorant, he cannot be God." With the result of this attempt to restrain freedom of opinion among the Dissenters, I am not acquainted. About the end of the reign of George II., Mr. Seddon, of Manchester, led the way, in avowing the belief in the simple humanity of Jesus, from the pulpit. This gave great offence to many members of the congregation, and they desired Mr. Mottershead, his co-pastor and father-in-law, to speak to him on the subject. After a day's private conference, Mr. Mottershead declared, that, so far from having been able to convince Mr. Seddon that he was wrong, he had himself been very nearly convinced that Mr. Seddon was right. The beginning of the present reign was distinguished by very auspicious omens of the ground which the principles of liberality were gaining, and which has gradually produced such great and important extensions of religious liberty.

In the year 1766, an attempt was made by the Corporation of London, to increase very much the degree of persecution which the Dissenters suffered from the Test and Corporation Acts. By those acts all conscientious Dissenters are excluded from all offices of trust and profit in the country. The city of London passed a bye-law, that any person refusing to accept the office of sheriff in that borough should be fined 500*l.*, and they then proceeded to elect various Dissenters and Catholics, who could not serve in that office without incurring the penalties of outlawry by the Test Act. Mr. Allen Evans, a Dissenter, having been appointed sheriff, resisted the claim of the city to the fine of 500*l.* for his refusing to accept the office. The cause was carried successively through all the Courts, all of which, except those immediately under the influence of the Corporation of London, decided in favour of the Dissenters. The trial was finally terminated in the House of Lords, which unanimously confirmed the decision of the inferior Courts, that the Dissenters could not be made liable to any fine or punishment whatever, for declining to serve in those offices, from which the Test and Corporation Acts

excluded them. The unanimity of this decision was very much owing to the able speech of the Lord Chief Justice Mansfield in favour of the Dissenters. The following year the Lord Chief Justice had another opportunity of distinguishing himself in the cause of liberality, on occasion of the last prosecution, which has been instituted against a Catholic priest, for performing the duties of that office in this country. The law, on which the informer grounded his prosecution, enacted, that every popish priest, who should celebrate mass in this country should be punished with perpetual imprisonment. The informer, though he swore that the man whom he prosecuted had celebrated mass, could not himself tell in what mass consisted, and he could give no proof that the person whom he prosecuted was in priests' orders. On these grounds, Lord Mansfield directed the jury to find a verdict of not guilty.

In the year 1771, an association was formed among many of the clergy of the Established Church, to solicit relief in the matter of subscription. It was set on foot in consequence of the publication of the Confessional, by Dr. Blackburne, Archdeacon of Cleveland, the object of which book was to shew, that a subscription to the Scriptures was all that ought to be required of any Christian minister. On this ground a petition was presented to Parliament, from 250, mostly respectable clergymen, and the rest members of the universities, desiring, that both at the ordination of clergymen, and at admission into the universities, a declaration of belief in the Scriptures might be substituted for subscription to the articles and the book of Common Prayer, and that the Athanasian Creed and other objectionable parts of the liturgy, might be omitted or altered.

In 1772, this petition was presented to the House of Commons, but after a warm debate it was rejected. Thus failed the last attempt at reforming the Church of England. This event, however, was productive of very great advantages. The first consequence of it was, the secession of Mr. Lindsey, Vicar of Catterick, from the church. He had for some time had great scruples about continuing in the church, having been gradually forming Unitarian opinions. For some time he had

entertained thoughts of quitting the church, but had been persuaded first to wait the result of this petition to Parliament. "But," says he, "I could not satisfy myself with any softenings and qualifications of the Trinitarian forms in the liturgy. I wondered how I had been able to bring myself to imagine, that I was worshiping the Father in spirit and in truth, while I was addressing two other persons, God the Son and God the Holy Ghost, and imploring favours severally of them, in terms that implied their personality and distinct agency and separate deity, as much as that of the Father. If invocations so particular, language so express and personal, as that used in the liturgy, might be explained away into prayer to one God only, I might by the like supposals and interpretations, bring myself to deify and pray to the Virgin Mary, and maintain that I was still only praying to the one God." If Jesus Christ be a creature, to call him God and to worship him can be nothing less than idolatry. This Trinitarians themselves admit. "If," says Mr. Whitaker, "the doctrine of the Trinity be false, then are all who worship Christ guilty of idolatry, of worshiping a creature along with the Creator, of giving God a partner in his empire and so deposing him from half his sovereignty." These are the words of a zealous Trinitarian. Surely then it becomes every one who offers divine worship to Jesus, well to consider the grounds upon which he stands. Much more does it become the decided believer in the proper unity of the great object of worship, to flee from that which, in his own estimation, and even in that of those who are themselves worshipers of Christ, must in him be gross idolatry and disobedience to the express command of God, as given both by Moses and by Jesus—"thou shalt worship the Lord thy God, and him only shalt thou serve." Upon these considerations, which ought to be carefully weighed by all who, I fear, form no small number, who continue to conform to the Established Church, though they believe that the father of Jesus is the only true God, Mr. Lindsey resigned his living of 400*l.* a year, not knowing where he was to live, or how he could gain his subsistence, since even among the Dissenters at that

time, very few would have received him. He went, however, to London, and after undergoing great difficulties, was at length successful in establishing a congregation upon pure Unitarian principles, using the Liturgy with such alterations as accommodated it to Unitarian opinions. A few other clergymen had the firmness to follow Mr. Lindsey's example, and after some time to quit the church. The principal of these were Dr. Jebb, Dr. Disney, and Mr. Gilbert Wakefield. But most of the clergy, who had joined in the petition to Parliament, contented themselves with refusing to accept any farther preferment, or to repeat their subscription to the articles, but did not perceive that consistency required them to quit the church. Upon this conduct Mr. Lindsey remarks, in justification of his leaving the church; "My great difficulty was the point of worship. In comparison with this, subscription to the articles, however momentous in itself, gave me but little concern; for, as the devotions of the church are framed in strict agreement to the articles, and correspond with them more especially in what relates to religious worship, I look upon conforming to the church, as a constant virtual subscription to the articles." This consideration deserves especial weight with all those who conform to the church, though they do not believe the whole of her Common Prayer Book and Articles; for conforming to the church certainly implies a declaration, that all her liturgy, creeds and articles are agreeable to Scripture, and it is the duty of every one, who does not believe this, to quit the church. From the time of Mr. Lindsey's quitting the church, the open profession of belief in the simple humanity of Christ, and the worship of the One God the Father only, became much more common, and by degrees most of the congregations, which continue Trinitarians, have joined the Independents, and most of those who now go under the name of Presbyterian in this country, are Unitarians of one class or other, that is either Arians, or believers in the simple humanity of Christ. But the open declaration of Unitarian opinions was not the only good effect, which the petition of the associated clergy produced.

During the debate upon that peti-

tion, it had been said by those who opposed it, that, had the Dissenting ministers, who were then required to subscribe thirty-four of the articles of the church, and who derived no emoluments from the church, petitioned to be relieved from their subscription, no reasonable objection could be made to granting their petition. Upon this hint, a motion to free the Dissenting ministers from subscription to the articles, and to substitute for it a declaration of their belief in Scripture, was made by Sir George Saville, and seconded by Sir Henry Houghton, and the bill passed the Commons by a vast majority; but in the House of Peers, almost all the bishops voted against it, and it was rejected. It is remarkable, that the Methodists opposed this bill, and actually petitioned Parliament, that subscription to the thirty-four articles might still be required of all Dissenting ministers.

This effort was repeated in 1774, and the bill again met the same fate, though the two greatest ornaments of the House of Lords, Lord Chatham and Lord Mansfield, were united in its favour. On this occasion Dr. Drummond, Archbishop of York, having in a very virulent speech, stigmatized the Dissenting ministers as men of close ambition; Lord Chatham replied, "they are so, my Lords, and their ambition is to keep close to the college of fishermen, not of cardinals, to the doctrine of inspired apostles, not to the decrees of interested and aspiring bishops. They contend for a spiritual creed, and scriptural worship. The church has a Calvinistic creed, a Popish liturgy, and an Arminian clergy. The Reformation has laid the Scriptures open to all; let not the bishops shut them again. It is said, that religious sects have done great mischief, when they were not kept under restraint, but history affords no proof that sects have ever been mischievous, except they were oppressed and persecuted by the ruling church."

In the year 1778, most of the persecuting laws against the Catholics were repealed, and their toleration was rendered legal. Till this period, all Catholic priests and schoolmasters had been liable to perpetual imprisonment, and the third celebration of mass had been punishable with death. These odious laws were now however wisely

repealed, and this repeal of the persecuting laws against the Catholics, rendering those which were in existence against Protestant Dissenters, still more obnoxious to the thinking part of the nation, the bill for their relief now passed with very little opposition, and their ministers were now allowed, instead of subscribing the thirty-four articles, to make a declaration, that they believed the Scriptures of the Old and New Testaments, commonly received in Protestant churches, to contain the revealed will of God. All the bishops who had formerly opposed the bill absented themselves from the House, when it was passed, and Dr. Shipley, Bishop of St. Asaph's, the only bishop who was present, spoke very warmly in favour of it.

In the next year, 1780, great riots were excited among the bigoted part of the nation, in consequence of the Toleration which had been granted to the Catholics. In Glasgow and Edinburgh the chapels were destroyed, and the houses of the principal Catholics attacked and plundered. Similar disgraceful scenes were acted in London, and some of the rioters being secured in Newgate, the rest attacked and burnt that prison, and afterwards they burnt the houses of Sir George Saville and Lord Mansfield, who had nobly distinguished themselves by their speeches in favour of Toleration. At length, but not without great difficulty, the riots were quelled by the employment of a large military force.

In the year 1787, a motion was made by Mr. Beaufoy, for the repeal of the Test and Corporation Acts, by which laws Dissenters are excluded from all offices of trust and profit in the kingdom. In discussing the policy of this, Mr. Beaufoy very well observed, "that to the higher trust of legislative authority, the Dissenters are admitted without reserve; from the members of Parliament no such Test is required, and in fact the repeal of the Test, so far from being pernicious to the Established Church would be salutary to it, since the different classes of Dissenters have no general interest, no bond of union, but that reproachful exclusion from public employments, which is common to them all." The Dissenters had great hopes from this motion, as they had previously received assurance of support from many of the

principal members, and as even Mr. Pitt had answered their application in such a manner, as to lead them to believe that he would support them, though he had cautiously avoided using any expressions, which could enable them to fix a direct charge of falsehood upon him, if he opposed them, which he did, and the motion was rejected, though but by a small majority.

In the early part of the year 1789, the motion was again brought forward, and again negatived by a very small majority of only twenty. Just after this, unfortunately for the claims of the Dissenters, the French Revolution broke out, and in consequence a great clamour was raised against every alteration, however just and necessary, though scarcely any thing can be more evident, than that to make just and proper improvements in time, is the very way to avoid all danger of violent revolutions; and if the French court had followed this maxim, and redressed the principal grievances of the nation, before the passions of the people had been heated by resistance, the worst parts of that Revolution could never have happened. But governments and establishments have always been unwilling to learn this lesson, that the best way to prevent danger from persons suspected of disaffection, is to grant them every just claim, and not to irritate them by oppression. The Dissenters, however, in drawing up their petitions for the repeal of the Test Act, certainly used very imprudent language, such as could have no other effect than to inflame the passions of their opponents; and this, together with the dread of all alterations, occasioned by the breaking out of the French Revolution, caused their claims to be negatived by a very large majority on their third attempt in 1790. Several passages from the works of Dissenters relating to establishments were on this occasion quoted in the House, and produced a great effect in rendering the Dissenters obnoxious, particularly one from a sermon of Dr. Priestley's, expressed certainly in strong language, but the meaning of which, when divested of its metaphorical expressions, evidently was, that, believing his opinions to be true, he thought, as every man does concerning his own opinions, that they would ultimately triumph

a similar duplicity was practised by him respecting the Slave Trade

over all opposition, and that Unitarianism would in time become the prevailing belief of the Christian world, and would overthrow all other systems. A violent spirit of hostility was now raised against the Dissenters, and particularly against Dr. Priestley; and the cry of Church and King was raised through the nation, an union of words, with respect to which Bishop Shipley — well observed, that no one could suspect him of dislike to either part taken separately, but he knew, when thus united, they meant a church above the state, and a king above the laws, and such he hoped never to see in this country.

On the 14th of July, 1791, meetings were held in various parts of the kingdom, to commemorate the destruction of the Bastille. The more horrible parts of the French Revolution had not then begun. The King of France was then living at Paris, apparently in great popularity, and in strict harmony with the National Assembly. At Birmingham, however, where one of these meetings was held, the populace rose with the utmost violence, and after burning the Dissenting chapels, they proceeded to Dr. Priestley's house, though he had not been present at the meeting. He was with some difficulty prevailed upon to fly, for trusting in his own innocence and good-will to others, he thought it incredible that others should wish to injure him; but his family refusing to escape without him, he consented to accompany them. Thus his life was saved, but his house and his invaluable manuscripts, library and philosophical apparatus, were destroyed by the mob. The following four days, the town of Birmingham and the country for several miles round, appeared to be entirely under the dominion of the rioters, who demolished all the houses of the principal Dissenters, and rendered it necessary for all such to save their lives by flight. These violences, which were worse than any thing which had then taken place in the course of the French Revolution, were passed over almost with impunity—one person only, and he one of the very meanest that was concerned in them, being punished, and the ministers, instead of reprobating them as they deserved, when Parliament met, attempted to excuse them, and to divert the public attention from them; thus

shewing, that their dislike of the riotous and lawless proceedings in France, arose not so much from the wickedness and violence of those proceedings, as from their being directed against kings and nobles, and that they had no objection to equal violence being employed in this country against the Dissenters and the friends of liberty; while, to use the language of one of their most eloquent writers, in relation to those horrid excesses, which after the time of the Birmingham riots disgraced the course of the French Revolution, the Dissenters and the true friends of liberty felt sentiments of abhorrence too strong to be expressed in language for the popular violences and murders, or attempts at murder, on both sides the channel. These riots at Birmingham form the third instance in the course of the last century, of popular violence excited by the High-church party, while no instance can be adduced of the Dissenters having attempted to instigate the populace to any such deeds. Similar riots to those in Birmingham were excited in many of the principal towns of the kingdom, but in none did they rise to so great an excess. Mr. Pitt having, in his speech against the repeal of the Test Law, avowed in the most unequivocal terms, the right of the Dissenters to a full and complete toleration; Mr. Fox, in the year 1792, brought forward a motion for the repeal of the Penal Statutes, which still hung over the Unitarians, but Mr. Pitt opposed the motion on the ground, that those laws were fallen into disuse, to which it was a fair reply, that laws which were too cruel to be carried into execution, were a disgrace to the Statute-Book and ought to be repealed. The motion, however, was lost by a large majority, and here terminated for the present all attempts to enlarge the toleration of Dissenters.

In the year 1793, Mr. Winterbotham, an Independent minister at Plymouth, was tried for sedition, found guilty and imprisoned for four years, on the evidence solely of three infamous women, two of whom had been already convicted of perjury, and not one of whom, there was every reason to believe, had been present at the chapel on the day when they swore he had used seditious expressions, while there was every possible evidence to prove that he had never used such expres-

Mr. Fox the real friend of liberty & toleration

sions. This iniquitous sentence being carried into execution determined Dr. Priestley to leave the country. Hitherto, trusting in his innocence, he had thought himself safe, since the violence of the populace had in a great measure subsided, but now he said, "I see innocence is no longer a security in England. I might, like Mr. Winterbotham, be condemned and punished for words which I had never uttered, for it cannot be at all difficult for my enemies to procure in support of any charge, however false against me, evidence equal to that on which he was convicted." This determined him to go to America in the year 1794. From this time to the year 1811, nothing public or remarkable happened to the Dissenters. In that year Lord Sidmouth made a motion that certificates should not be granted to any person who was not the regularly appointed minister of some particular congregation, and who did not bring a testimonial from three respectable householders that he was qualified for his office. To oppose this invasion of the Toleration Act, the greatest exertions were made both by the Dissenters and Methodists, against whom the motion was particularly directed, and in the course of a very few days, eight hundred petitions, signed by a vast number of respectable names, were presented against it, and it was immediately negatived. In the following year most of the persecuting laws, from which the Dissenters had hitherto been exempted only on condition of taking the oaths in the Toleration Act, were repealed; and in 1813, the persecuting laws against Unitarians were repealed

without any opposition. Owing however to a mistake in drawing up the bill, its effects only extend to this island, and these laws are still legally in force in Ireland. It is to be hoped that Mr. Smith, who brought in this motion, will not long suffer it to remain thus imperfect.* It is to be hoped too, that all the remaining restrictions upon the toleration of any class of Dissenters will speedily be removed.

I have now presented your readers with a brief sketch of the History of the Dissenters, with a view to excite their attention to this interesting subject. I hope also, that it may animate them to be more steady and consistent in their principles and conduct, to emulate the examples of good men of former times, not to suffer any temptation to lead them to make shipwreck of faith and of a good conscience, by using any hypocrisy in their religious worship, or by habitually frequenting that worship, which their consciences cannot approve. If all, who are Unitarians in principle, would be so in practice also, our congregations would be much fuller, and our ministerial labours would have an encouragement which at present they too often want. That this and every other effort for that purpose, may increase religious sincerity and zeal among us, is the fervent wish and prayer of

T. C. HOLLAND.

* It will be seen by reference to p. 443, that the *Irish* Unitarians are now put on the same legal footing as the *English*.

Ed.

ORIGINAL LETTERS.

Letter of Lady Nithsdale to her Sister, giving an account of the manner in which she effected Lord Nithsdale's escape from the Tower.

[Communicated by the Rev. T. C. Holland, of Preston.]

DEAR SISTER,
MY Lord's escape is now such an old story, that I have almost forgotten it, but as you desire me to give you a circumstantial account of it, I will endeavour to recall it to my memory, and be as exact as I possibly

can, for I owe you too many obligations to refuse you any thing that lies in my power to do.

I think I owe myself the justice to set out with the motives which influenced me to undertake so hazardous an attempt, which I despaired of thoroughly accomplishing, foreseeing a thousand difficulties, which could never be surmounted but by the most particular interposition of Divine Providence. I confided in Almighty God, and trusted that he would not aban-

don me, even when all human means failed me.

I first came to London upon hearing that my Lord was committed to the Tower. I was at the same time informed, that he expressed the greatest anxiety to see me; having, as he afterwards told me, nothing to console him till I arrived. I rode to Newcastle, and thence took the stage to York. When I arrived there, the snow was so deep that the stage could not set out for London. The season was so severe, and the roads so extremely bad, that the post itself was stopt. However, I took horses and rode to London through the snow, which was generally above the horses' girths, and arrived safe and sound without any accident. On my arrival I went immediately to make what interest I could among those who were in place. None gave me any hopes, but they all to the contrary assured me, that though some of the prisoners were to be pardoned, yet my Lord would certainly not be of the number. When I inquired into the reason of this distinction, I could obtain no other answer, than that they would not flatter me. But I soon perceived the reasons, which they declined alleging to me; a Roman Catholic, upon the borders of Scotland, who had a very considerable party, a man whose family has always signalized itself by its loyalty to the royal house of Stuart, and who was the only support of the Catholics against the inveteracy of the Whigs, who were very numerous in that part of Scotland, would become an agreeable sacrifice to the opposite party. They still retained a lively remembrance of his grandfather, who defended his own castle to the last extremity, and surrendered it only by the express command of his royal master. Now, having his grandson in their power, they were determined not to let him escape out of their hands.

Upon this I formed the resolution to attempt his escape, but opened my intention to none but my dear Evans. In order to concert measures, I strongly solicited to be permitted to see my Lord, which they refused, unless I would consent to remain confined with him in the Tower; this I would not submit to, and alleged for excuse that my health would not permit me

to undergo the confinement; the real reason of my refusal was, not to put it out of my power to accomplish my design. However, by bribing the guards, I often contrived to see my Lord, till the day on which the prisoners were condemned; after that we were allowed, for the last week, to see and take our leave of them.

By the help of Evans, I had prepared every thing necessary to disguise my Lord, but had the utmost difficulty to prevail upon him to make use of them; however I at last succeeded, by the help of Almighty God.

On February 22d, which fell on a Thursday, our general petition was to be presented to the House of Lords, the purport of which was to entreat the lords to interfere with his Majesty to pardon the prisoners. We were, however, disappointed the day before the petition was to be presented, for the Duke of St. Albans, who had promised my Lady Derwentwater to present it, when it came to the point failed in his word. However, as she was the only English Countess concerned, it was incumbent on her to have it presented. We had but one day left before the execution, and the Duke still promised to present the petition, but for fear he should fail, I engaged the Duke of Montrose, to secure its being done by the one or the other. I then went, in company with most of the ladies of quality who were in town, to solicit the interest of the Lords as they were going to the House. They all behaved to me with great civility, but particularly Lord Pembroke, who, though he desired me not to speak to him, yet he promised to employ his interest in my favour, and he honourably kept his word, for he spoke in the House very strongly in our behalf. The subject of the debate was, whether the King had power to pardon those who had been condemned by Parliament, and it was chiefly owing to Lord Pembroke's speech that it passed in the affirmative. However, one of the Lords stood up and said, that the House would only interfere for those of the prisoners who should prove themselves worthy of their intercession, but not for all indiscriminately; this salvo quite blasted all my hopes, for I was assured that it aimed at the exclusion of those who should refuse to

subscribe the petition, which was a thing I knew my Lord would never submit to, nor, in fact, could I wish to preserve his life on those terms.

As the motion had passed generally, I thought I could draw from it some advantage in favour of my design. Accordingly I immediately left the House of Lords and hastened to the Tower, where, affecting an air of joy and satisfaction, I told all the guards I passed that I came to bring joyful tidings to the prisoners; I desired them to lay aside their fears, for the petition had passed the House in their favour. I then gave them some money to drink to the Lords and his Majesty, though it was but trifling, for I thought that if I were too liberal on the occasion, they might suspect my designs; and that giving them something would gain their good-will and services for the next day, which was the eve of the execution.

The next morning I could not go to the Tower, having so many things upon my hands to put in readiness. But in the evening, when all was ready, I sent for Mrs. Mills, with whom I lodged, and acquainted her with my design of attempting my Lord's escape, as there was no prospect of his being pardoned, and this was the last night before the execution. I told her that I had every thing in readiness, and that I trusted she would not refuse to accompany me, that my Lord might pass for her; I pressed her to come immediately, as we had no time to lose. At the same time I sent for a Mrs. Morgan, to whose acquaintance my dear Evans had introduced me, which I look upon as a very singular happiness; I immediately communicated my resolution to her. She was of a very tall and slender make, so I begged her to put under her own riding-hood, one that I had prepared for Mrs. Mills, as she was to lend hers to my Lord, that in coming out he might be taken for her. Mrs. Mills was then with child, so that she was not only the same height but nearly the same size as my Lord. When we were in the coach I never ceased talking, that they might have no leisure to reflect. Their surprise and astonishment when I first opened my design to them, had made them consent without ever thinking of the consequences.

On our arrival at the Tower, the first I introduced was Mrs. Morgan, for I was only allowed to take in one at a time. She brought in the clothes, which were to serve Mrs. Mills when she left her own behind her. When Mrs. Morgan had taken off what she brought for my purpose, I conducted her back to the staircase, and, in going, I begged her to send me in my maid to dress me, that I was afraid of being too late to present my last petition that night, if she did not come immediately. I dispatched her safe, and then went partly down stairs to meet Mrs. Mills, who had the precaution to hold her handkerchief to her face, as was very natural for a woman to do, when she was going to bid her last farewell to a friend on the eve of his execution; I had indeed desired her to do it, that my Lord might go out in the same manner. Her eyebrows were rather inclined to be sandy, and my Lord's were dark and very thick; however, I had prepared some paint of the colour of hers, to disguise his with. I also bought an artificial head-dress of the same coloured hair as hers, and I painted his face with white and his cheeks with rouge, to hide his long beard, which he had not time to shave. All this provision I had before left in the Tower. The poor guards, whom my liberality the day before had endeared to me, let me go quietly out with my company, and were not so strictly on the watch as they usually had been, and the more as they were persuaded, from what I had told them the day before, that the prisoners would obtain their pardon. I made Mrs. Mills take off her own hood, and put on that which I had brought for her, I then took her by the hand and led her out of my Lord's chamber, and in passing through the next room, in which there were several people, with all the concern imaginable I said, 'My dear Mrs. Catherine, go in all haste and send me my waiting maid, she certainly cannot reflect how late it is, she forgets that I am to present my petition to-night, and if I let slip this opportunity I am undone, for to-morrow will be too late; hasten her as much as possible for I shall be on thorns till she comes.' Every body in the room, who were chiefly guards' wives and daughters,

seemed to compassionate me, and the centinel officiously opened the door. When I had seen her out, I returned back to my Lord; I finished dressing him. I had taken every care that Mrs. Mills did not go out crying, as she came in, that my Lord might the better pass for the lady that came in crying and afflicted, and the more so, because he had the same dress she wore. When I had almost finished dressing my Lord in all my petticoats except one, I perceived that it was growing dark; I was afraid that the light of the candles might betray us, so I resolved to set off; I went out leading him by the hand, and he held his handkerchief to his eyes. I spoke to him in the most piteous and afflicted tone of voice, bewailing bitterly the negligence of Evans, who had ruined me by her delay. Then I said, 'My dear Mrs. Betty, for the love of God run quickly and bring her with you, you know my lodgings, and if ever you made dispatch in your life, do it at present; I am almost distracted with this disappointment.' The guards opened the doors and I went up stairs with him, still conjuring him to make all possible speed. As soon as he had cleared the door I made him walk before me, for fear the centinel should take notice of his walk, but I still continued to press him to make all the haste he possibly could. At the bottom of the stairs I met my dear Evans, into whose hands I confided him. I had before engaged Mr. Mills to be in readiness by the Tower, to conduct him to some place of safety, in case we succeeded. He looked upon the affair as so very improbable to succeed, that his astonishment when he saw us threw him into such consternation, that he was almost out of himself, which Evans perceiving, with the greatest presence of mind, without telling my Lord any thing, lest he should mistrust them, conducted him to some of her own friends, on whom she could rely, and so secured him, without which we should have been undone. When she had conducted him, and left him with them, she returned to find Mr. Mills, who by this time had recovered from his astonishment; they went home together, and having found a place of security, they conducted my Lord to it. In the mean while, as I pretended to have sent the

young lady, I was obliged to return up stairs, and go back to my Lord's room in the same feigned anxiety of being too late, so that every body seemed sincerely to sympathize with my distress.

When I was in the room I talked to him as if he had been present, and answered my own questions in my Lord's voice, as nearly as I could imitate it. I walked up and down the room, as if we were conversing together, till I thought they had time enough thoroughly to clear themselves of the guards. I then thought proper to walk off also; I opened the door and stood half in it, that those in the outer-chamber might hear what I said, but held it so close that they could not look in, and bid my Lord a formal farewell for that night, and added, that something more than usual must have happened to make Evans negligent on this important occasion, who had always been so punctual in trifles; that I saw no other remedy than to go in person; that if the Tower were still open when I had finished my business, I would return that night, but that he might be assured I would be with him as early in the morning as I could gain admittance into the Tower, and I flattered myself I should bring more favourable news than before. Before I shut the door I pulled through the string of the latch, so that it could only be opened on the inside; I then shut it with some degree of force, that I might be sure of its being well shut. I said to the servant as I passed by, who was ignorant of the whole transaction, that he need not carry in candles to his master till my Lord called for them, as he desired to finish some prayers first.

I went down stairs and called a coach, as there were several on the stand, and drove thence to my lodgings, where poor Mrs. Mackenzie had been waiting, to carry the petition in case my attempt had failed. I told her there was no need of any petition, as my Lord was out of the Tower, and out of the hands of his enemies as I hoped, but that I did not know where he was. I discharged the coach and sent for a sedan chair, and went to the Duchess of Buccleugh's, who expected me about that time, as I had begged of her to present the petition for me, having taken my precautions

against all events. I asked if she was at home, and they answered me that she expected me and had another Duchess with her; I refused to go up stairs as she had company with her, and I was not in a condition to see any other company. I begged to be shewn into a chamber below stairs, and that they would have the goodness to send her Grace's maid to me, having something to say to her. I had discharged the chair lest I might be pursued and watched. When the maid came in, I desired her to present my most humble respects to her Grace, who they told me had company with her, and to acquaint her that this was my only reason for not coming up stairs; I also charged her with my sincerest thanks for her kind offer to accompany me when I went to present my petition; I added, that she might spare herself any farther trouble, as it was now judged more desirable to present one general petition in the name of all: however, that I should never be unmindful of my particular obligations to her Grace, which I would return very soon to acknowledge in person. I then desired one of the servants to call a chair, and went to the Duchess of Montrose, who had always borne a part in my distresses. When I arrived she left her company, to deny herself, not being able to see me under the affliction she judged me to be in. However I was admitted, so there was no remedy; she came to me, and, as my heart was in an ecstasy of joy, I expressed it on my countenance; as she entered the room I ran up to her in the transport of my joy. She appeared extremely shocked and frightened, and has since expressed to me that she apprehended my troubles had thrown me out of myself, till I communicated my happiness to her. She then advised me to retire to some place of safety, for that the King, (George I.) was highly displeased, and even enraged, at the petition I had presented to him, and had complained of it severely. I sent for another chair, for I always discharged them immediately lest I might be pursued. Her Grace said she would go to court to see how the news of my Lord's escape was received. When the news was brought to the King, he flew into an excessive passion, and said he was betrayed, for it could not have been done without some confederacy. He

instantly sent two men to the Tower, to see that the other prisoners were well secured, lest they should follow the example. Some threw the blame on one, and some on another; the Duchess was the only one at court who knew it.

When I left the Duchess, I went to a house which Evans had found out for me, and where she promised to acquaint me where my Lord was. She got thither a few minutes after me, and told me, that when she had seen him secure, she went in search of Mills, who by this time had recovered from his astonishment; that he had returned to his house, where she had found him, and that he had removed my Lord, from the first place where she had desired him to wait, to the house of a poor woman directly opposite the guard-house; she had but one small room, up one pair of stairs, and a very small bed in it. We threw ourselves upon the bed, that we might not be heard walking up and down; she left us a bottle of wine and some bread, Mrs. Mills brought us some more in her pocket the next day. We subsisted upon this provision from Thursday till Saturday night, when Mrs. Mills came and conducted my Lord to the Venetian Ambassador's. We did not communicate the affair to his Excellency, but one of the servants concealed him in his own room till Wednesday, on which day the Ambassador's coach and six was to go down to Dover to meet his brother. My Lord put on a livery and went down in the retinue, without the least suspicion, to Dover, where Mr. Mickle, which was the name of the Ambassador's servant, hired a small vessel and immediately set sail for Calais. The passage was so remarkably short, that the captain threw out the reflection, that the wind could not have served better if his passengers had been flying for their lives, little thinking it to be really the case. Mr. Mickle might have easily returned without being suspected of being concerned in my Lord's escape, but my Lord seemed inclined to have him continue with him, which he did, and has at present a good place under our young master, the Pretender.

This is an exact and full account of this affair, and the persons concerned in it, as I could possibly give you;

to the best of my memory you may depend on the truth of it.

For my part I absconded to the house of a very honest man in Drury-lane, where I remained till I was assured of my Lord's safe arrival on the continent. I then went to the Duchess of Buccleugh's, (every body thought till then that I was gone off with my Lord,) to tell her that I understood I was suspected of having contrived my Lord's escape, as was very natural to suppose, that if I could have been happy enough to have done it, I should have been flattered to have the merit of it attributed to me; but that a bare suspicion, without proof, would never be sufficient ground for my being punished for a supposed offence, though it might be motive for me to provide a place of security; so I entreated her to procure leave for me to go with safety about my business: so far from granting my request, they were resolved to secure me if possible.

After several debates, Mr. Solicitor General, who was an utter stranger to me, had the humanity to say, that since I shewed so much respect to the government as not to appear in public, it would be cruel to search after me. On which it was decided, that if I remained concealed, no farther search should be made, but that if I appeared either in England or Scotland I should be secured. But this was not sufficient for me, unless I could submit to expose my son to beggary.

My Lord sent for me up to town in such haste, that I had no time to settle any thing before I left Scotland. I had in my hands all the family papers and dared not trust them to any body. My house might have been searched without warning, consequently they were far from being secure there. In this distress I had the precaution to bury them under ground, and nobody but the gardener and myself knew where they were; I did the same with the other things of value. The event proved that I acted prudently, for after my departure they searched the house, and God knows what might have transpired from those papers. All these circumstances rendered my presence absolutely necessary, otherwise they might have been lost, for though they retained the highest preservation after one very severe winter, (for when I took them up they were as dry as if

they came from the fireside,) yet they could not possibly have remained so much longer without prejudice. In short, as I had once exposed my life for the safety of the father, I could not do less than hazard it once more for the fortune of the son.

I had never travelled on horseback but from York to London, as I told you, but the difficulty did not now arise from the severity of the season, but fear of being known and arrested. To avoid this I bought three saddle-horses, and set off with my dear Evans and a very trusty servant, whom I brought with me out of Scotland. We put up at all the smallest inns on the road that could take in a few horses, and where I thought I was not known, for I was thoroughly known at all the considerable inns on the north road. Thus I arrived safe at Traguaine, where I thought myself secure, for the Lieutenant of the county being a friend of mine would not permit any search to be made for me, without sending me previous notice to abscond. Here I had the assurance to rest myself for two whole days, pretending that I was going to my own house with the leave of the government. I sent no notice to my own house, lest the magistrates of Dumfries might make too narrow inquiries about me. So they were ignorant of my arrival in the country till I was at home, where I still feigned to have permission to remain. To carry on the deceit the better, I sent to all my neighbours and invited them to come to my house. I took up my papers at night and sent them to Traguaine. It was a peculiar stroke of Providence that I made the dispatch I did, for they soon suspected me, and by a very favourable accident one of them was overheard to say to the magistrates of Dumfries, that the next day they would insist on seeing my leave from government. This was bruited about, and when I was told of it, I expressed my surprise that they had been so backward in coming to pay their respects; but I said better late than never; be sure to tell them that they shall be welcome whenever they choose to come. This was after dinner, but I lost no time to put every thing to readiness with all possible secrecy, and the next morning before day-break I set off again for

London, with the same attendants, and, as before, I put up at the smallest inns, and arrived safe once more.

On my arrival the report was still fresh of my journey to Scotland, in defiance of their prohibition. A lady informed me that the king was extremely incensed at the news, and had issued orders to have me arrested, adding, that I did whatever I pleased, in despite of all his designs, and that I had given him more trouble and anxiety than all the other women in Europe. For which reason I kept myself as closely concealed as possible, till the heat of this rumour had abated. In the mean while I had the opinion of a very famous lawyer, a man of the strictest probity, he advised me to go off as soon as they had ceased searching for me. I followed his advice, and in about a fortnight after I escaped without any accident whatever. The reason he alleged for his opinion was, that though in other circumstances a wife cannot be prosecuted for saving her husband's life, yet in cases of high treason, according to the rigour of the law; the head of the wife is responsible for that of her husband; and as the King was so highly incensed, there could be no answering for the consequences. He therefore intreated me to leave the kingdom.

The King's resentment was greatly augmented by the petition which I had presented, contrary to his express orders. But my Lord was very anxious that the petition might be presented, hoping that it would be serviceable to me. I was in my own mind convinced that it would answer no purpose, but as I wished to please my Lord, I desired him to have it drawn up, and I undertook to make it come to the King's hands, notwithstanding all the precautions he had taken to avoid it. So the first day that I heard that the King was to go to the drawing room, I dressed myself in black, as if I had been in mourning. I sent for Mrs. Morgan, the same who accompanied me to the Tower, because as I did not know his Majesty personally, I might have mistaken some other person for him. She staid by me and told me when he was coming. I had also another lady with me, and we three remained in a room between the King's apartment and the drawing room, so that he was

obliged to go through it, and as there were three windows in it, we sat in the middle one, that I might have time enough to meet him before he could pass. I threw myself at his feet, and told him, in French, that I was the unfortunate Countess of Nithsdale, that he might not pretend to be ignorant of my person. But perceiving that he wanted to go off without receiving my petition, I caught hold of the skirt of his coat, that he might stop and hear me. He endeavoured to escape out of my hands, but I kept such strong hold, that he dragged me upon my knees from the middle of the room to the very door of the drawing room. At last one of the blueribbons which attended his majesty took me round the waist, while another wrested the coat out of my hand. The petition which I had endeavoured to thrust into his pocket, fell down in the scuffle, and I almost fainted away through grief and disappointment. One of the gentlemen in waiting picked up the petition, and, as I knew it ought to have been given to the Lord of the bed-chamber, who was then in waiting, I entreated him to do me the favour to read the petition, which I had the honour to present, to his Majesty. Fortunately for me it happened to be Lord Dorset, with whom Mrs. Morgan was very intimate; accordingly she went into the drawing room, and delivered him the letter, which he received very graciously. He could not read it then for he was at cards with the prince, but as soon as the game was over, he read it, and behaved, as I afterwards learnt, with the warmest zeal for my interest, and was seconded by the Duke of Montrose, who had seen me in the anti-chamber and wanted to speak to me, but I made him a sign not to come near me, lest his acquaintance should thwart my design. They read over the petition several times, but without any success, but it became the topic of their conversation the rest of the evening, and the harshness with which I had been treated soon spread abroad, not much to the honour of the King. Many reflected, that they had themselves presented petitions to the late King, and that he never rejected any, even the most indigent object, but that this behaviour to a person of my quality, was a strong instance of brutality. These

reflections, which circulated about, raised the King to the highest pitch of hatred and indignation against my person, as he has since allowed; for when all the ladies whose husbands had been concerned presented their petitions for dowers, mine was presented among them, but the King said I was not entitled to the same privilege, and in fact I was excluded; and it was remarkable, that he would never suffer my name to be mentioned. For these reasons every body judged it prudent for me to leave the kingdom, for so long as the hatred of the King subsisted, it was not probable that I could

escape from falling into his hands. I accordingly went abroad.

This is the full narrative of what you desired, and of all the transactions relative to the affair. Nobody living beside yourself could have obtained it from me; but the obligations I owe you, threw me under the necessity of refusing you nothing that lies in my power to do. As this is for yourself alone, your indulgence will excuse all the faults, which must occur in this long recital. The truth you may depend upon, attend to that and overlook all deficiencies. Love, &c.

WINIFRED NITHSDALE.

MISCELLANEOUS COMMUNICATIONS.

Book-Worm. No. XXIV.
Hill's Vindication of the Fathers
against Bishop Burnet.

SIR, July 29, 1817.

IT cannot fail to bring into question the correctness of any opinion when those who maintain it, with sincerity and information apparently equal, are yet unable to explain themselves to each other's satisfaction, or rather when their definitions are completely at variance. Such, however, has been eminently the case respecting a fundamental dogma of all established Churches, Papal or Protestant, for the *Souths* and *Sherlocks* among learned Trinitarians will be found, on inquiry, to have been far more numerous than the professed believers in a *holy and undivided Trinity* would, probably, allow.

I was led to make this reflection by having met, very lately, with an old book, quite new to me, written, with no small rancour, against Bishop Burnet. The author, a brother church-man, accuses the Bishop of betraying their common faith by an insufficient, or rather an insidious defence, and, at the same time, depreciating the *Fathers*, whose authority has constituted, in *establishments* especially, a main support of modern orthodoxy. The book to which I refer has the following title:

“A Vindication of the Primitive Fathers against the Imputations of Gilbert, Lord Bishop of Sarum, in his Discourse on the Divinity and Death of Christ, referred to the Sense and

Judgment of the Church Universal, the Arch-Bishops and Bishops of the Church of England, the two famous Universities of Oxon and Cambridge, and the next Session of the Convocation. By Samuel Hill, Rector of Kilmington in the Diocese of Bath and Wells.” 8vo. Pp. 190. London, 1695.

The title-page is also adorned with a Greek quotation from Athanasius, recommending an adherence to the opinions of the Fathers, as enlightened teachers of Gospel doctrine.

Of this author, who was an *Oxonian*, Wood has given the following account:

“Samuel Hill, son of William Hill, of South Petherton, in Somerset, became a Servitor of Lincoln College, in the latter end of 1662, aged 14 years, transferred himself afterwards to St. Mary's Hall, and as a Member thereof, was admitted Bachelor of Arts on 15th Nov 1666, which was the highest degree which he took here. Afterwards returning to his native country, became at length Rector of Kilmington there, and much esteemed for his learning and zeal for the Church of England. A. O. 2nd Ed. ii. 1000.”

This zeal for the Church, and especially for her “authority in controversies of faith,” according to the 20th Article, has appeared on my author's title-page, where he bespeaks a censure from “the next Session of the Convocation.” The Lower House of Convocation in 1701 did indeed assail the Bishop, but they had a higher

object than the *Discourse*—even his “Exposition of the Articles,” which, according to Burnet’s History, under that year, they censured because “it allowed a diversity of opinions, which the Articles were framed to avoid, and contained many passages contrary to their true meaning.” Whatever unworthy design or antichristian spirit actuated the Convocation, an attentive reader of the work can scarcely judge their censure to have been wholly misapplied. The management of a work, designed, not so much to encourage inquiry after divine truth as to justify submission to human authority, must indeed have often been irksome to its author. In 1685, as his son relates, he had “represented to the clergy at Geneva,” with apparent success, “the folly and ill consequence of such subscriptions” as their *Consensus*, “whereby the honestest and worthiest men were frequently reduced to the necessity of quitting their native country, and seeking a subsistence elsewhere, whilst others of less virtue were induced to submit, and comply against their consciences, and even begin their ministry with mental equivocation.” O. T. Fol. ii. 692. The malignity of Atterbury and his high-church partizans, Burnet might despise, but unless right and wrong have different senses in Geneva and England, he could scarcely have avoided to say of subscription, as his friend Tillotson wrote of the Athanasian Creed, *I wish we were well rid of it.* Id. p. 719. But I must return to the subject of the *Vindication*.

Bishop Burnet’s son has thus described his father’s sedulous attention to the duties of his office: “He every summer took a tour, for six weeks or two months, through some district of his bishopric, daily preaching and confirming from church to church, so as, in the compass of three years, (besides his formal triennial visitation,) to go through all the principal livings in his diocese. The clergy near the places he passed through, generally attended on him; therefore, to avoid being burdensome in these circuits, he entertained them all at his own charge. He likewise for many years entered into conferences with them, upon the chief heads of divinity: one of which he usually opened at their meeting, in a discourse

that lasted near two hours; and then encouraged those present to start such questions or difficulties upon it as occurred to them.” Id. ii. 706. The author of the *Vindication*, a priest of the adjoining diocese, attended one of these conferences to satisfy his doubts of the Bishop’s orthodoxy. He relates the object and result of this attendance in the following passage of his preface:

“His Lordship had been well assured by some of his most dutiful clergy, that the integrity of his faith was under a common suspicion, for causes which I shall think fit to suppress. And this did so sensibly affect him, that thenceforward all his advices and discourses seem’d pointed against Deism and Socinianism, to work off the jealousy of his clergy. And truly this seemed to be, not only a designed, but an effectual essay hereunto, which he offered in the oral discourse on the divinity and death of Christ, of which I myself was an auditor at Warminster, in the year 1693, being led thither by a strong desire to know the senses of so great a prelate, on those points which have employ’d my theories for above twenty-seven years.

“And truly, as it was then delivered, it gave a general joy and satisfaction to the whole corona of the clergy, and to my self also; for though there were some little failures, I attributed those to the inevitable looseness of a present effusion, since all the substance seem’d even heartily Orthodox and Christian, without any indecencies toward the Fathers, or flouts at the received notions or forms; and with most passionate concern against the Socinian impieties. For though, indeed, he commended the foreign Socinians for their morals, yet ours he severely condemned for a rout of profligate and irreligious villains.”

It is difficult not to reply *mentiris impudentissime* to this bold assertion; nor can any one acquainted with the Bishop’s character and associations believe that he could thus calumniate the English Unitarians. This *oral discourse* was, however, put to the press in 1693, being the second of “Four Discourses to the Clergy of his Diocese.” It was animadverted upon by an anonymous Unitarian writer, in a pamphlet, printed in 1694, in 4to. entitled “Considerations on the Ex-

plications of the Doctrine of the Trinity, &c. In a Letter to H. H." *Biographia Brit.* iii. 29. Note II. The Unitarian was soon followed by this foe of the Bishop's own house, whom Burnet's biographers have left unnoticed. He thus expresses his disappointment, adding a charge of *variations*, which requires for its support a better authority than his own. As to the charge of some *particular practice* so darkly insinuated, it is sufficient to recollect that the Bishop appears to have set his accuser at defiance.

"When I saw the discourse as it came new dressed from the press, I was quite confounded by a complication of passions and amazements at the changes made in it, especially by the unfriendly usage of the Fathers,* and gaudy character of the Socinian probability, justice and charity. Being thus disappointed, no wonder if my heart was heated within me. And hereupon I undertook to write to his Lordship my grief at those passages which offended me, and another particular practice of his Lordship not to be mentioned here. This letter his Lordship resented very grievously as too free and daring, and for that cause wrote to me, that he would admit of no discussion of particulars with a man of my ill temper, who seemed made to exercise the patience of better men. But had I come and modestly proposed my exceptions, he could and would have given me satisfaction; but if I would to the press for want of such private satisfaction, (as I had forewarned his lordship) I might take my course, so that this book comes out, even with his Lordship's licence."

This vindicator finds "two things to urge against my Lord Bishop of Sarum—that he very defectively (to say no worse) states" the church's "faith and doctrine, in the articles of the Trinity, and Incarnation," and that "he exposes the Fathers." My author goes on to reproach the Bishop because "he foully states the faith of the divinity and incarnation of Christ, and therein, of the holy Trinity." This charge is brought against the *discourse* for having described the Trinitarian as one of "three opinions," and thus "is an insinuation laid for the communion with Socinians and

Arians, which is a blessed comprehension." And again, "he calls it an opinion only like that of the Socinian and Arian." My author, on the contrary, determines that "Catholick Faith," or, in plain language, his own opinion, was "the Faith of the Universal Church (not the opinion of any party) in the beginning; and therefore the contrary parties and opinions arising since (of what cut or size soever) pertain not to this holy body." *Vindic.* pp. 1—5.

The Bishop in his *discourse* appears to have encountered difficulties common to all who are not satisfied with the apostolic belief of *one God, even the Father*, and yet would avoid the language of *Tritheism*, or, if that be any thing less, of Sherlock's system of three infinite minds. Thus the Bishop qualifies his creed by the following declaration: "By Person is not meant such a Being as we commonly understand by that word, a complete intelligent Being, but only that every one of that blessed Three has a peculiar distinction in himself, by which he is truly different from the other two." *Discourses*, p. 31, in *Vindic.* p. 3. The *Vindicator* objects to this statement, and remarks, with a levity scarcely to have been expected, that "it being only such a diversity that one is not the other, it will as well agree to two or three tobacco-pipes, for these are truly different from each other." *Id.* p. 16. Still further to expose the Bishop's qualified belief in a Trinity of persons in the Godhead, he supposes him to hold the following dialogue with a gentile candidate for Christian baptism.

"CATECHUMEN. My Lord, I am an heathen philosopher, and willing to be instructed in the principles of the Christian faith; I pray what are they? BISH. First our received doctrine is, that in the single essence of God there are three. CATECH. Three what, my Lord? BISH. Three really distinct from one another, more than three names, modes and æconomies. CATECH. My Lord, you tell me what they are not, but I would fain know, or have some notion what they are; and when you tell me there are three, the rules of logick, grammar and catechism require a substantive to determine the sense; I pray, my Lord,

* Preface to the Clergy.

has your Catholick Church, or your Church of England given them no characteristic name? BISH. Yes, after Patripassianism arose, she called them persons as a test to discover them. CATECH. But why then had you not thus stated the sum of your received doctrine, that in God's unity of essence there are three persons? For, if this were received before or since Patripassianism, 'tis received into your Christian confessions. Perhaps the Catholick Church may not really mean that they really are what she calls them, that is, persons; and hence your Lordship thought fit to omit it; I pray, my Lord, deal openly with me, is it so, or how is it? BISH. Truly, sir, the church only means that one is not the other; that is all that is intended in the term person. CATECH. This looks very catachrestical and inartificial; but do not your Scriptures teach them to be persons? BISH. No, they only call them by the names of Father, Son or Word, and Holy Ghost. CATECH. But do not your Scriptures and your churches teach, that the first of these is really a Father, and the second really his Son? BISH. This is one of the three opinions that the Scriptures do so teach. CATECH. And is this the opinion your Lordship will explain to me? BISH. Yes, sir. CATECH. Are Father and Son then personal titles? BISH. Yes, sir, among men. CATECH. But are they not so in the Deity? BISH. Sir, they are not called persons in Scripture, but only Father, Son or Word, and Holy Ghost; but we mean no more by persons, but that one is not the other; there are three, sir, that you may depend on; but I pray, sir, do not press me against liberty of conscience to call them persons, for I cannot tell what they are, nor what to call them. CATECH. But, I pray, my Lord, why did your Apostle blame the Athenian inscription "to the unknown God," and promise to declare him unto them, if he taught no more notions of him than that there are three I know-not-whats in the God-head? I am in hope I shall find better information from your Fathers; I pray, my Lord, what is your opinion of them herein? BISH. Perhaps, sir, they have gone beyond due bounds, contradicted each other and themselves; they use many impertinent

similes, run out into much length and confusion, while they talk of things to others which they understand not themselves. CATECH. My Lord, if you can teach me nothing of your faith in God, if you will reject the terms of your church, to which you have sworn your unfeigned assent, if you dissolve the sense of your Scripture terms into nothing, and renounce the wisdom of your Primitive Fathers, you force me to retreat from my hopes, and to devote my soul to the society of the philosophers." Id. pp. 19—22.

It would be very difficult to render interesting a farther examination of this volume. In the second part, besides the defence of the Fathers, there is an occasional attack on Crellius, F. Socinus, (id. p. 136,) and "our countryman Biddle," who "was so convinced of the errors of his Socinian Fathers, that he even scouts them, and roundly falls off to the elder enemies of the Holy Spirit, with whom he passed for a created person." Id. p. 137. There is also a reference to "that impostor Sandius!" Id. p. 168. It is mentioned, not to the Bishop's praise, that he had "exposed for doubted, in his Letter from Zurich, that passage of St. John, 1 Ep. v. 7." Id. p. 52. There is also a passage quoted from "Dr. Burnet's Letter of Remarks upon the two Strong Box Papers," id. p. 170. They were attributed to Charles the Second, and are mentioned in Mon. Repos. X. 226. This Letter, by the Bishop, was not published till 1688. (See Biog. Brit. iii. 36.)

The *Vindicator* thus solemnly concludes his labour: "And now I am resolved to end, though his divinity affords much more corrigible matter. At the horror whereof I leave him to God's mercy and the Church's prayers; but his writings of this stamp, either to his own ingenuous recantation, or canonical censure." *Risum teneatis?* A simple priest thus reproving a Bishop, and such an one as Burnet!!

This *Vindicator* surely knew not what spirit he was of; and it was scarcely worthy of the Bishop to regard such a publication. Yet Wood says that "Bishop Burnet, angry at this book, complains to the Bishop of London [Compton] that his chaplain, R. Altham, late proctor of Oxford,

should licence such a book, full of scurrility; whereupon the said Mr. Altham was forced to make a submission or recantation." A. O. 2nd ed. ii. 1000. According to Wood, two answers to the Vindication immediately appeared: "1. Animadversion on Mr. Hill's Book, entitled, &c. in a Letter to a Person of Quality." 4to. "2. Remarks of a University Man upon a late Book falsely called A Vindication of the Fathers." 4to. A. O. 2nd ed. ii. 1000.

VERMICULUS.

SIR,

July 21, 1817.

IN your Repository for April, [p. 209,] your Correspondent *Otiosus* mentions a publication of 1745, in which the author asserts that at that time it was usual for the poor to go from one village to another begging *soulcakes*, and asks if any of your readers have witnessed this. His question I answer in the affirmative, and that the custom prevailed in that part of England of which I am a native (Staffordshire), about thirty-seven years ago, but I never knew any other than children go on this errand. Once on the occasion the little supplicants treated me with one of their cakes, which were made of oatmeal and water, in the way in which crumpets are made, and was the kind of wholesome bread chiefly eaten on those days in that part. Mentioning this to a female friend, she told me it was practised there as recently as fourteen or fifteen years ago, and by adults as well as children, and that they were not restricted to the little cakes, but received fruit or any thing that the good folks were pleased to give them.

The supplicative song I have heard them make use of was merrily run over, and is as follows:

Pray you, good dame, a soulcake, a soulcake,
An apple, a pear, a plum, or a cherry,
Or any good thing to make us merry:
One for Peter and two for Paul,
And three for Him that made us all.

Whatever gave rise to the custom I know not, but I understand that the Roman Catholics did, on certain days, invoke their saints on behalf of some of their friends in purgatory, and I suppose on this day (*All-Soul's*) they besought them for the restoration of

the souls of all their brethren from this place of punishment; and probably a fast, or at least a day of abstinence, might have been instituted on the occasion: but as this is only conjecture, I shall be glad to see a developement by any of your able Correspondents:

ANTI-IMPOSITION.

On the System of Malthus.

SIR,

SEVERAL allusions have been recently made in your Repository to the system of population which Mr. Malthus has laboured to develop and enforce. Some of these have served more strongly to convince me of the fallacy and the unhappy tendencies of that celebrated scheme. It is, I fear, calculated to exert no genial influence on the character of the present age. It sends a chillness into our "heart of hearts." It represses the involuntary risings of our kindest and most charitable emotions. It defends the extravagant luxuries of the rich, while it represents as criminal the most sacred affections of the poor. It gives a ready apology to the selfish, and covers the unfeeling bosom with the additional steel of a philosophic armour.

But I am well aware that to express repugnance to a theory as a matter of feeling or taste is not to disprove it. To some, indeed, it may seem a sufficient objection to the new doctrine of population, that it contradicts the first of the Almighty's blessings. There is, however, no necessity to stop here. I trust I shall be able to shew not only that the inferences derived from it are absurd, but that the premises on which it rests are unfounded.

Mr. Malthus and his disciples maintain, that the vast majority of human miseries arises from the increase of population being much more rapid than that of food; that while the former has a tendency to multiply in geometrical, the latter can only be augmented in an arithmetical progression; and that either the natural progress of the species must be checked, or war, disease and famine must remove those who are intruders at the banquet of life, and have no place allotted to them at nature's table.

Now, if these propositions are true, it is "passing strange" they should so long have remained a secret. Men are usually rather prompt in discovering the immediate causes of their sorrows. And yet the exuberance of population was never, until the present age, found to be the master-spring of human woes. On the contrary, in ancient times the main strength of a nation was supposed to consist in the number of its citizens.* And it is impossible for the most perverted ingenuity to trace any large portion of the ills of life to an excessive population as its source. Even in the severest times the death of a human being by famine, or even by disease arising from want, is a comparatively rare occurrence. The far greater part of the miseries of life have their origin in the artificial desires, the inconsistent hopes, and the guilty passions of man. For the most part, they are altogether independent of the scantiness of the articles absolutely necessary to subsistence. Even the calamities of want which actually arise, may be traced to much more obvious causes than a disproportion between the people to be fed and the means of feeding them, except in years when the usual produce fails. Instances of national distress are occasioned by the stagnation of trade, the pressure of taxation, the fluctuations of credit, or more frequently by the employment of large numbers of active men in foreign wars, who are to be supported from the produce of lands which they do not assist to cultivate. In all the annals of carnage, Mr. Malthus cannot produce an instance in which a king has made war in order to dispose of his superfluous subjects. The evils of bloodshed arise from the ambition of man, not from the deficiency of corn: and they would rage with equal fury though food were ten times as plentiful.

* The sentiment expressed by the Chorus in *Œdipus Tyrannus* is in unison with all the ideas of ancient statesmen:

Ὡς, ἔπειτα ἄρεις τῆδε γῆς, ὥσπερ κρα-
τεῖς,

Ζὺν ἀνδράσιν κάλλιον ἢ κενῆς κρα-
τεῖν.

Ὡς εἶδεν εἶναι εἴτε πύργος, εἴτε ναῦς,
Ερημος ἀνδρῶν μὴ εὐνοικέτων ἔσω.
Soph. Œdip. Tyr. 54.

The diseases produced by luxury are far more numerous than those which arise from want. And yet, in defiance of these facts, we are called on to give our assent to a system which ascribes the miseries of the world to the perpetual tendency of the species to increase beyond the means which Providence has ordained for its support.

This mode of establishing theories in defiance of experience is strikingly exemplified in the conclusions which your Correspondent *Homo* has drawn from the system of Malthus.† He states his principles, and then draws as a practical inference from them, that life is for the most part a scene of wretchedness, and that existence is a curse. Now it is almost too evident to be mentioned, that the question of the happiness or the misery of the species is one to be determined by the examination of facts, and not by the discussion of theories. If, on the whole, it should appear that good is more prevalent than evil, that human beings in general feel existence to be a blessing and cling to it with fondness to the last, no reasoning, however apparently conclusive, can alter a conviction founded on such a basis. And if, on the other hand, an impartial survey of this earthly scene should lead us to the dreary belief that sorrow is more abundant than joy, no development of the causes of misery could deepen the gloom. It is, indeed, the tendency of the scheme of Malthus to chill all our hopes for the future improvement of man, by representing the springs of his distresses as necessarily coeval with his nature; but it cannot aggravate the actual evils of our condition. If the hope, the love and the joy which surround us are inconsistent with the consequences which follow from that system, the error must be in the reasonings which lead to an impossible conclusion. The most ingenious argument could not persuade us that the sun does not enlighten the world,

† See *Món. Repos.* p. 151. This writer is certainly eloquent in describing the dark side of human affairs. His views of society are extensive; but he seems to have caught them through a gloomy medium. They are "sicklied o'er with the pale cast of thought."

We should feel no hesitation in pronouncing the reasoning sophistical, even though we could not discover the precise point of its fallacy. So if a man finds himself surrounded with plenty, Mr. Malthus will fail to convince him that he is in the midst of famine, even though he should seem to prove that the human race increases faster than the means of subsistence, and to shew that men are born to be starved by all the triumphant progress of a geometrical progression.

But to return to the system itself, which is represented as casting so dreary a shadow over all earthly hopes. It seems to me to be founded on the most fallacious principles. Its main defect is, that it sets out with regarding man as a mere animal. It takes his high instincts, his dear affections, his most mysterious emotions, as matter of calculation, to be cast up in the gross, and estimated by the rules of arithmetical series. It applies its mean and wretched standard to the human heart. It is built on the supposition that the love between the sexes is altogether low and sensual. It assumes that man, in the tenderest and most universal of his sympathies, is in no way distinguished from the beasts that perish. Its fundamental principles could be correct only as applied to creatures, animated solely by ferocious instinct, and destitute of reason, sentiment, imagination and hope. To such a level does the first calculation of Malthus reduce his species. It is but consistent that a system which ultimately throws a shade on the goodness of God should begin by debasing the character of man.

The whole of this withering theory is founded on a comparison between the tendencies of the human race to multiply, and the progress of the means of subsistence. If the principles of these calculations be erroneous, all the consequences deduced from them must fail. This I shall now endeavour to establish.

And first, the mutual affection between the sexes is not subject to the reasoning applied to it by Malthus. Who shall dare assert that it has no relations but to time and sense? It is not of the earth, earthly. It comes over the soul with a sweet and ravish-

ing calm, like a breeze from some happier world. It brings with it glorious hopes from afar, and innumerable thoughts of joy, as airy and bright and unearthly, as the fleecy clouds at sunset. It sheds its gentle influence over all the affections, as spring throws a soft green over the visible creation. It steals upon us at that period of life when the heart is most in need of those cherishing and ennobling joys which it never fails to supply. Too soon we find the pleasures of our early days gone, and their innocence ready to forsake us. The high and noble beatings of the youthful soul are stopped by the chilling influence of the world. The bright visions of romantic virtue and sweet dreams of spiritual excellence, which encircled infancy like a charm, are dissolved as the knowledge of life, with its evils increases. Our perceptions of things which are unseen become dim as we grow conversant with the grosser realities of existence. We descend from the high range of imaginary good to the lower scenes where an engrossing selfishness prevails. Evil thoughts crowd upon the mind hitherto unconscious of gust, which too often leave a stain behind them, even when their immediate temptations are most successfully resisted. We are now in imminent danger of losing that fine polish and exquisite enamel of the soul, which is not only beautiful in itself, but the best safeguard of the loveliest virtues and the best and purest affections. The debasing spirit of commerce, the wretched pursuit of gain, the exclusive ambition of earthly advancement, and the allurements of worldly joy, tend to deaden our feelings and to harden our hearts. At this critical period it is that love comes to our aid with protection as potent as that of a "thousand liveried angels!" It opposes all selfish desires by making another the sharer in our fondest hopes and giving to us an object more dear than our earthly being. It awakens again our perceptions of all that is great and good around us, within us and above us. When its sweet light dawns on the mind, "the splendour in the grass, the glory in the flower," almost sparkle in their original lustre. We catch another

gleam of the brightness which has passed away. Nature appears to our eyes covered with a new radiance, the green is softer, the white blossoms are purer, and the murmurs of the breeze are more harmonious. Existence seems lightened, the evils of the world are forgotten, and life appears a holy-day dream. The soul discovers beauty every where, and "good in every thing." It looks beyond death and the grave, for affection tends to its native regions, and unites the enjoyments of earth and heaven. This feeling has even now the stamp of its immortality upon it. Thus it has joys too celestial to be expressed in human language, hopes too rapturous for smiles, and thoughts "too deep for tears."

As this affection tends to produce so many intellectual pleasures, it is absurd to suppose that the only happiness of those who experience it is to be found in an immediate union. As soon as it is known to be mutual, all the desires of the heart are satisfied; and is this to be regarded as nothing? The mind then has its inward paradise, on which its imagination will never be weary of reposing. One form seems to stand in the centre of all whom the individual loves or reveres, and to beckon him onward to virtue and to joy. Often in silence and solitude that beatific vision steals over him in the midst of anxious labour—not to enfeeble his spirit, but to impel him to fresh exertions. Even the desire of fame, and the ambition of advancement in the world, become soft and genial emotions when they are subservient to the pleasures of one whom he loves; while that idea increases the stimulus which they are of themselves calculated to supply. In the course of daily life, a holy light is shed on all around him from the object of his affections, like that

which circled Una's face divine,
'And made a sunshine in the shady place.'

If I have shewn that love belongs, in a high degree, to the spiritual part of our nature, it is obviously very different from the passion which the scheme of Malthus supposes. It is beyond the reach of his *calculi*. As well might he attempt to measure a

sunbeam with a line, as to estimate the noble emotions of the soul by his philosophy. And all his theory falls if his first calculation be shaken.

[*To be continued.*]

—
Anecdote of Dr. John Taylor and Mr. Newton.

SIR, July 4, 1817.

TRAVELLING in a stage coach a few weeks ago, between Birmingham and Shrewsbury, I had a long theological discussion with a gentleman who appeared well acquainted with many of the conspicuous supporters of what is termed orthodoxy in the present day, including some distinguished members of the episcopal body. Finding that I materially differed from him in my religious opinions, he brought forward several texts which are thought to favour the strange doctrines, that "the sin of Adam is by a just and holy God imputed to all his innocent posterity," that "the man Christ Jesus is the *One Supreme Jehovah!*" and that "an atonement has been made by his blood for the sins of all who, upon the merely inferential intimations supposed to be given respecting them in the Scriptures, can believe things *contradictory to hundreds of passages* that are too plain to be *possibly* misunderstood, and in direct opposition to that *reason* which is "the candle of the Lord" within us, and without the free exercise of which even the Calvinist must allow that we could not be competent to distinguish between Judaism and Hea-thenism, between the Bible and the Koran.

He lamented the spread of Unitarianism, as a doctrine of all others most to be dreaded, and when I asked him whether he had examined the arguments by which it is supported, he said he had *looked into* some of them! and to justify his not having done more, he begged to relate the anecdote which induced me to send you this, and which I will give you as nearly as I can recollect in his own words:

"You have, doubtless, heard of Mr. Newton, of Olney, the friend of the poet Cowper; you have no doubt also heard of the late Dr. Taylor, of Norwich, and probably read some

of his works. These gentlemen were well acquainted, and the latter gave the former a volume which he had just published, in which some of his peculiar religious opinions were set forth. Some time afterwards they met, and the Doctor asked Mr. N. whether he had read his book. He answered, that he had only *looked into it*. You have had time enough to read it through, returned the Doctor. But, rejoined Mr. N., suppose a friend was to present me with a fine leg of mutton, and my cook sent it to table beautifully dressed, but the moment I put my knife into it I perceived it **TAINTED**; should I not instantly send it away?"

Could a more effectual method of evading all *chance* of conviction, all possibility of escape from error or prejudice have been devised? I could not help reminding my fellow-traveller that if the Catholics of his native Ireland, for whose conversion he was so laudably zealous, were to adopt the principle which he recommended, and upon which he acted, all hope of success must immediately vanish; as the moment they discovered from the preaching or writings of Protestants, that they denied the infallibility of the Pope, or the doctrine of transubstantiation, (for which, by the way, there is more *direct scriptural* evidence than can be found for that of the Trinity,) they would instantly "*perceive the taint*," and refuse to hear or read a single sentence more.

M. H.

Speech of the Right Reverend the Lord Bishop of Norwich, in the House of Lords, on Friday the 16th of May, 1817, in favour of the Catholic Petitions.

MY LORDS,

THE appointment of the learned Prelate [*Marsh*] to the last vacant See [*Llandaff*] gave great satisfaction to every friend of literature and of religion; and to no one more than to myself. I cannot however allow either my personal regard for him, or the real respect which I have for his abilities, to hinder me from expressing, in this public manner, the deep regret which I feel at the misapplication of those abilities in support of a proscription the most unjust, the most unwise, the most

cruel, and in point of duration the longest, which is to be met with in the history of the world,—a proscription, my Lords, which excludes between four and five millions of meritorious and loyal civil subjects from their civil privileges; though they have given to the Government under which they live, the most unequivocal proofs of civil allegiance: proofs admitted to be unequivocal by the very Government which continues their exclusion; and can therefore continue it solely on account of their conscientious adherence to the innocent religious opinions of their forefathers: I say, my Lords, innocent religious opinions (though, in our judgment, erroneous), which were impressed upon their minds, in early youth, both by precept and by example. In this intolerant country (for so it is lately become) I shall probably be censured for using the phrase "innocent religious opinions:" but I should hope still, that the religious opinions of a Fenelon and a Pascal; the religious opinions of some of the most polished nations on the continent; and of several highly respectable noblemen and gentlemen of this country, with whom we are in the habit of mixing every day in friendly intercourse; men, who possess natural understandings as clear, intellectual improvements as considerable, and moral characters as irreproachable as the best of us; I should hope, I say, that the religious opinions of such men may be deemed innocent, without giving just cause of offence to any well-informed, any liberal, or any candid mind. Independently of this consideration, I have the sanction of the Legislature itself for making use of the phrase "innocent religious opinions." In different Acts of Parliament which have passed during the present reign, in Ireland, the religious tenets of the Catholics are vindicated from the imputation of being either pernicious or unsocial; these are, I believe, the words of the preamble; and it is added, that when they have taken the well-known oath and declaration, they shall be considered as good and loyal subjects, and fit to serve His Majesty. This oath, my Lords, they have taken, and they have made this declaration: I therefore again say, that they are excluded

from their civil privileges, solely on account of their innocent religious opinions. Upon what ground, then, does my learned friend rest his defence of a system, which in defiance of reason and of experience, and of the general practice of other countries, makes religious opinions, and not civil conduct, the qualification for civil offices? A system, which is reprobated abroad by every statesman, on account of its impolicy, as we were last year informed by a noble Earl (Aberdeen) on this side of the House, who is a very competent judge; and is most unquestionably disapproved of at home, by every consistent friend to civil and religious liberty. My learned friend, if I understood him rightly, asserts, that an individual who objects to our ecclesiastical establishment, cannot be so good a subject as he who approves both of that and of our civil constitution also. To this argument it appears to me a sufficient answer to say, cross the Tweed, or take a voyage to Canada, the Roman Catholic inhabitants of which province, not many years since, gave more than common proofs of their loyalty.

I beg your Lordships' pardon for intruding upon your patience; but it is probably the last time I shall ever trouble you upon this or upon any other occasion; and perhaps I ought not to do it now, for the question is not of a religious but of a political nature: it is not, whether this or that system of religious doctrines be the most scriptural, or this or that form of ecclesiastical government be the most perfect; but, whether the Union of Ireland with Great Britain shall be nominal or real: whether it shall be a substantial consolidation of resources, of talents, of interest, and of affection; or a mere empty, delusive title: and whether the loyal, the generous, and the affectionate inhabitants of that unfortunate country shall in future be the firmest bulwark of your empire, or the burthen and vexation of it. This, my Lords, is a question, not for divines, not for lawyers, not for young and presumptuous politicians, but for sober, experienced statesmen to decide; and to them I very willingly leave it, requesting only your Lordships' permission to make a few brief remarks upon a sub-

ject somewhat more within my own province;—I mean the domestic nomination to the Catholic bishoprics of Ireland.

Anxious to meet not only the reasonable objections, but even the allowable prejudices, of their fellow-subjects and fellow-christians of the Established Church, the Catholics of Ireland bring forward a proposal, which proves at least a strong desire on their part to adopt some conciliatory adjustment, which may be satisfactory to you, and not incompatible with the doctrines of their religion, or essentially injurious to its discipline. Such a desire demands most assuredly from us a corresponding spirit of moderation. The Catholics conclude, and I suppose justly, that the two great objects which the Legislature has in view, are, in the first place, to ascertain the character for loyalty and a peaceable disposition of the individual who may be nominated to a bishopric when any vacancy occurs; and in the next place, to prevent, as far as possible, all foreign interference. The plan suggested by the petitioners seems calculated to answer these two purposes, with sufficient effect. I do not, however, mean to weary your Lordships' attention, by entering upon the discussion of so complicate, and in its different bearings so extensive a subject, especially as it has always appeared to me, that there is no occasion whatever for departing from the present mode of electing Catholic bishops in Ireland; and still less for accompanying an extension of civil privileges with additional ecclesiastical restrictions, of such a nature as, in the judgment of one of the parties concerned, will materially lessen, if not entirely destroy, the value of any indulgence which may be granted. In common life, we should think a man managed very ill, who did a favour with so bad a grace as to confer no obligation upon the person who received it; and in matters of a public nature the case is still stronger. Were it otherwise, is there or has there been, from the time of the Restoration to the present hour, any thing in the character or conduct of the Catholic bishops of Ireland, or of their clergy, which calls for that alteration in their ecclesiastical discipline, which it is

the design of the luminous "Report of the Secret Committee of the House of Commons," in some shape or other to bring about? With respect to the Catholic bishops, it would be difficult to point out any body of men who have displayed more loyalty upon all occasions, or who have more earnestly endeavoured to impress upon the minds of the lower orders of society the important duty of civil obedience. Read their Pastoral Charges: through every page of those excellent publications, the genuine spirit of Christian charity is diffused; and the beneficial effects of their exertions were acknowledged in more instances than one by the Government of Ireland. Nor are the Catholic priests of Ireland less remarkable for the exemplary discharge of their ministerial function. I speak, my Lords, of what I have repeatedly seen and known. Is infancy to be instructed,—is youth to be admonished,—is old age to be comforted,—are the consolations of religion to be administered to a dying peasant in his last moments,—the priest, however inconvenient to him, is always at his post. He traverses a wide and dreary bog, in the midst of the darkest night, and of the most tempestuous weather,—

"No dangers fright him, and no labours tire;"

and for all this laudable performance of professional duty, he receives nothing which deserves the name of a compensation, in the present life. It is, my Lords, with heartfelt satisfaction that I go out of my way to bear my humble testimony in favour of men whose merits are very much under-rated; and who are but too frequently neglected by those who, from worldly motives, should pay them attention; were it only on account of the influence which they deservedly have over the minds of their numerous congregations; an influence which, if properly directed, would prove incalculably useful to the Government of Ireland; an influence to which we are at this moment in great measure indebted for the calm resignation with which thousands of miserable wretches bear up against an almost total want of food, of clothes, and of fire. Such being the character and conduct of these

excellent ministers of the Gospel, where, I again ask, is the expediency of making any alteration in their ecclesiastical discipline; admitting, for a moment, the right of a civil government to interfere in the ecclesiastical discipline or doctrine of individuals dissenting from the Established Church, but maintaining no doctrines either subversive of morality or injurious to the welfare of the State,—a right, which I was taught in early life to call in question by two of the greatest masters of reason whom this or any other country ever produced—I mean LOCKE and HOADLEY? It is not, however, my intention to abuse your Lordships' indulgence by engaging in abstract disquisitions. I shall therefore only observe further, in answer to those who say, and say most truly, that it is indispensably necessary that we should have ample security for our own civil and ecclesiastical establishment,—nothing, my Lords, can be more incontrovertible than this position—nothing more just than the principle on which it rests; but surely it is a principle which ought to be applied with some reference to a reasonable apprehension of danger. It is not every idle fear, every mean and narrow suggestion of bigotry, every injurious suspicion, every ill-grounded jealousy, which can justify the exclusion of five millions of loyal civil subjects from their civil privileges. Shew me, said a very able, a very eloquent, and a very honest patriot, in another place,—shew me a real danger, and you shall have any security you wish for. This challenge, my Lords, never has been accepted, and, though no prophet, I dare venture to foretell, never will. With a man who can seriously persuade himself that the admission of six respectable noblemen into this House, and of not twenty-six into the other House of Parliament, would undermine the fabric of our incomparable Constitution, it is impossible to reason: there must be something more than reason at the bottom of his objections. In truth, he who now talks of danger from Popery, would (as Dr. Johnson observed) have cried out fire in the deluge. I shall detain your Lordships no longer. You have it still in your power, by acceding to the prayer of the petitioners for civil pri-

vileges, unaccompanied by Vetoism, to tranquillize one-third part of your population; and to gratify exceedingly another third part, consisting of Protestant Dissenters, and of many, very many, members of the Established Church.—But may I be permitted to add, that no time is to be lost. The Catholics of Ireland, and of England also, have for more than a century displayed a moderation, a forbearance, a meek endurance of ill, which would have done credit to any of the primitive martyrs: but it is not reasonable to expect that they will always continue equally patient and submissive; nor, perhaps, is it even to be wished that they should do so; for there is a degree of insult and oppression, which not only justifies resistance, but which makes non-resistance a tame, passive, criminal servility, unworthy of freemen, and dangerous in a free state; for slaves have ever been, and must always be, dangerous subjects. Whether the wrongs of injured Ireland have reached this degree, I shall not presume to determine; but sure I am that there is very little of human policy, and still less of Christian charity, in approaching it so nearly.

SIR,

Aug. 8, 1817.

I HAVE referred to the article of W. Manning, in Calamy's *Account and Continuation*, where he is described, in substance, as at p. 377, except that the *Continuation* is more exact than the *Memorial*, mentioning only one work, as your Correspondent has correctly stated.

Mr. Manning's intimacy with Mr. Emlyn is noticed in the life of the latter by his son. 1746. (P. xiii.) It is on the authority and in the words of the Life, that the Account, p. 384, is given of Mr. M.'s fruitless attempts to make Mr. E. a *Socinian*. The biographer has also preserved (p. xix,) an extract from one of his Father's letters to Mr. Manning, dated from Ireland, April 1, 1697.

Now I have mentioned Mr. Emlyn, I will refer to a passage in Whiston's *Memoirs*, 2nd ed. p. 121, where he speaks of "Mr. John Wesley, one among the present Methodists" [1749] as "having lately shewed somewhat of a true Christian temper, in unsaying what he had heard about Mr. Emlyn." I think I have understood, from a ve-

nerable friend, once in the Methodist connexion, that Mr. Wesley used, in his circuits, to visit Lowestoff. There, probably, he repeated some idle tale, which he had too hastily credited.

Comparing the Life of Emlyn and his *Narrative* with the *Article* in the *Biographia Britannica*, I was surprised to find two interesting passages omitted. One is the countenance given to the prosecution by several Irish Prelates, "those reverend Fathers, who were Assessors on the bench," as Mr. Emlyn refers to them, Nar. p. 37. Among these the Primate, Dr. Marsh, and the Archbishop of Dublin, the learned Dr. William King, thus disgraced themselves. The former still farther discovered the *tender mercies* of State Churchmen, by demanding "as the Queen's Almoner, a shilling in the pound of the whole fine," of 1000*l.* then "reduced to 70*l.* which was paid into her Majesty Queen Anne's Exchequer." Mr. E. adds, "I thought his fees must have been reduced proportionably to her Majesty's reduction, and that the *Church* was to be as merciful as the *State*; but I was mistaken herein. In short, after several applications and letters to him, he would have twenty pounds of me, and so it was paid him; who thought it no blemish to his charity or generosity, to make this advantage of the misery of one, who, for conscience towards God, had endured grief." Nar. p. 41.

The other passage omitted is given, in the Life, p. xxxvii., from Sir Richard Steele's Dedication to the Pope, of his "Account of the State of the Roman Catholic Religion, 1715."—Having mentioned the trouble "experienced particularly in *Ireland* by one who could not see exactly what" other Protestants "saw about the nature of Christ before his appearance in this world," he tells the Pope, "As with you, a man had better blaspheme Almighty God, than not magnify the blessed Virgin, so with many of us it is much more innocent, and less hazardous to take from the glory of the Father than of his Son. Nay, to bring down the Father to a level with his own Son is a commendable work, and the applauded labour of many men of leisure; but to place the Son below his own Father in any degree of real perfection, this is an unpardonable error;

so unpardonable, that all hands were united against that unhappy man; and he found at length, that he had much better have violated all God's commandments, than have interpreted some passages of Scripture differently from his brethren. The *Nonconformists* accused him, the *Conformists* condemned him, the *Secular power* was called in, and the cause ended in an imprisonment and a very great fine; two methods of conviction about which the gospel is silent."

No *Trinitarian* could have sincerely indited some of these sentences. "The Dedication is supposed to have been written by Hoadley," according to the *Biog. Dict* 1784. XI. 568, though I know not on what authority.

IGNOTUS.

SIR, Bromley, July 6th, 1817.

THE series of papers entitled "Gleanings, or Selections and Reflections, made in a course of general reading," commencing in Jan. 1809, have since formed a very interesting part of your literary journal. They comprise a great variety of extracts from a large number of authors, on curious or important subjects, and frequently with appropriate observations. Among these, at p. 595, of your last volume, one is given from No. 23, of the *Athenian Mercury*, principally respecting the Quakers. From this passage, in connexion with other "facts," it is shewn "that the Quakers of a century ago were accounted and described as Unitarians." Without attempting to controvert this well-established fact, "a member of that society," who informs you he has "endeavoured to obtain a correct knowledge of its principles, by a perusal of its publications, is of opinion that its early members were not Unitarians," and in p. 346, of your last number, expresses his "surprise" at what he calls "an attempt to prove" that they "were." He thinks "that such an opinion is not founded in truth;" and, therefore, in order to "set the question at rest," he gives more than twenty "extracts from the writings of its early, and most approved members," which he supposes "clearly and unequivocally prove that they believed in the *Divinity* or *Deity* of Jesus Christ, although" he admits at the same time that "they rejected the

idea of three distinct and separate persons" in the Deity, "and also the term Trinity," by which that "idea" is intended to be conveyed, "as not to be found in the Sacred Writings." By what other appellative he would designate the belief of the early Quakers in the strict Unity of God he does not say. If they rejected, as he allows they did, both the name and the idea of a distinction of persons in the One Supreme, they cannot surely in his judgment be properly considered as Trinitarians. Nor will any of the passages he has adduced prove their title to the *reputedly* orthodox name, under any of its various modifications.

But he tells us that "Penn's Sandy Foundation Shaken, on a review of the circumstances under which it was composed," appears to him "to have been written on the negative side of the question only," and that "William Penn himself, about five years after, asserts that this was the case." This is a mistake. In reference to that work, its author has said no such thing. At the preceding disputation he and George Whitehead also were, no doubt, very decidedly "engaged in the negative, concerning the common doctrine of distinct and separate personality," because the question at issue, between them and their Trinitarian opponents was, "whether they owned One Godhead, subsisting in three distinct and separate persons," which it appears they "denied—as a doctrine no where scriptural." Works. Vol. I. p. 251.

Your readers should know that the person spoken of in the 12th Extract, as becoming so intimate with Penn and Whitehead on this occasion, was Thomas Firmin, a man with whose highly estimable character many of them are acquainted. I shall therefore give Penn's account of this transaction more entire, than it is given in this extract, and I should be much gratified to see Firmin's also, which perhaps some of your readers may be able to furnish. After saying that "He and some others fell into great intimacy" with them, Penn adds, "Who but we in his and their thoughts? at what time they were not quite discovered by us: but pulling off their masks, at last we found them to have been the followers of

J. Biddle, in that which is commonly called the *Socinian* way; and that their peculiar regard to us came from *an implicit vindication of one of their principles*, [the one above-mentioned] for which we came under the scandal and odium of *Socinians*: pulpits rang how the Quakers had *unmasked themselves* on that occasion; and their warm disputes, in our defence, did not a little strengthen the common reports that went of us, and me in particular. When my book, intituled the *Sandy Foundation Shaken*, came out, it being *a farther detection of what we [the Quakers] call errors*, and it happening that *Socinians did the same*, as if I was a rank *Socinian*, (who had never read any one *Socinian* book in all my life, if looked into one at that time) so, these men," &c. as given by your Correspondent. Hence it is plain, that near five years after the termination of Penn's imprisonment in the Tower of London for publishing this work, he openly avowed, on behalf of the Quakers, the doctrines it maintains, and a rejection of those it holds up as erroneous, although he was conscious of the odium, himself and his friends thereby incurred, as it happened "that *Socinians did the same*." Nor did he then or afterwards so far as I know, ever admit that the Apology for that work was in any degree a "Retraction." I am aware he professed his belief in "the Divinity and even in *the Deity of Christ*," both before and after its publication, but it seems to me always in such a sense, as appeared to him perfectly consistent with the tenour of the *Sandy Foundation Shaken*.

And I will venture to say, that whatever real or apparent inconsistency can be pointed out between this work and its Apology, or between the former and any other part of his writings, I am fully persuaded a similar, and as great a degree of real or apparent inconsistency, may be discovered between different parts of his works intituled, "The Guide Mistaken or Temporizing Rebuked," which was certainly published, and he says "read" by his friend Thomas Firmin "before the *Sandy Foundation* was thought of." And what is in my mind of much more importance as to a successful vindication of William Penn's sincerity, in professing through life to en-

ertain such apparently opposite opinions, he published the former work at a time when he had just made almost as great sacrifices to religious principle, as any man, not called upon to become a martyr at a stake, ever evinced.

From this work the 10th extract "from Friends' Writings" is made. It refers to *twelve queries*, the last of which is, "Whether it were not more suitable to truth and Scripture record, to avoid all dark conceits, schoolmen's quidolities and vain janglings, and to believe 'That God was, and is in Christ (who is in us except we be reprobates) reconciling the world, or men unto himself.'" The eleven others are equally distant from any leaning towards reputed orthodoxy, it can therefore have been only upon the Sabellian hypothesis, or the in-dwelling scheme as it is sometimes called, that William Penn used such language concerning Jesus Christ, as he has subjoined to these queries. Nor can any other construction be, I think, justly affixed to the 11th extract from his Tract, intituled "Innocency with her Open Face," which was written while he was a close prisoner under an arbitrary warrant from a Secretary of State.

He complains, it is true, in the paragraph which follows the 12th extract, that his "Christian reputation hath been unworthily traduced, by several persons, posting out their books against him, whilst a close prisoner." But these authors were, he tells us, "beating the air and fighting with their own shadows, in supposing what he never thought, much less writ of, to be the intention of his book." He adds, "As for my being a *Socinian*, I must confess I have read of one *Socinus*, of a noble family in Italy, who, about the year 1574, being a young man, did voluntarily abandon the glories, pleasures and honours of the great Duke of Tuscany's Court at Florence—and became a perpetual exile for his conscience, whose parts, wisdom, gravity and just behaviour made him the most famous with the Polonian and Transylvanian churches; but I was never baptized into his name, and therefore deny that reproachful epithet; and if in any thing I acknowledge the verity of his doctrine, it is for the truth's sake, of which, in many things, he had a clearer prospect than

most of his contemporaries; "but not therefore a Socinian, any more than a son of the English Church, whilst esteemed a Quaker, because I justify many of her principles, since the Reformation, against the Roman Church." Vol. I. p. 268.

In the Tract from which the 13th extract is taken, Penn gives the following explanation of the sense in which the early Quakers understood, Rom. ix. 5, and confessed Christ to be "God over all." He there says, "We acknowledge Christ in his *double appearance*, as in the flesh, *of the seed of Abraham*, so in the spirit, *as he is God over all, blessed for ever*. Wherein," adds he, "is a full confession both to him *as a blessed Person*, and *as a divine principle* of light and life in the soul; the want of which *necessary and evident distinction*, occasions our adversaries frequent mistakes about our belief and application of the Scriptures of truth, concerning Christ in that *twofold capacity*." Penn's ideas of Christ personally considered, as expressed in the same page were, that he was "*properly and truly the son of man on earth, and is now as truly the son of man in glory*," not *God over all*, but the first born from the dead, "as the head of our manhood, which shall also be glorified, if we receive him into our hearts, as the true light that leads in the way of life eternal, and continue in well-doing to the end." Works. Vol. II. p. 785.

And in another work of Penn's, intitled "The Christian Quaker, and his *divine testimony* stated and vindicated, from *Scripture*, reason and authority,"—Works. Vol. I. p. 541; he says, "There are not two *lights, lifes, natures* or *spirits* in God. He is *one* for ever in himself, and his light *one* in kind, however variously he may have declared himself or manifested it, at sundry times of the world. His *truth* is *one*, his way *one*, and his rest *one* for ever." I intended to have briefly noticed the context of the extracts from Barclay, Claridge, Sewel, and those from the Yearly Meeting Epistles, but fearing I have already trespassed too far on the patience of your readers in general on "a purely historical question," of little interest to them, I will now conclude with Penn's exhortation in the Preface to this work, "*to the noble Bereans*" of

the age in which he lived, to examine for themselves the truth of doctrines by the Scriptures, and by repeating his earnest wishes for their success. "Degenerate not," says he, "from the example of your progenitors. If you do, you are no longer *true Bereans*, and to such, we inscribe this work. If you do not, we may assure ourselves of a fair inquiry and an equal judgment.

"*The God and Father* of our Lord Jesus Christ augment your desire after truth, give you clearer discerning of the truth, and enable you more readily to receive, and with greater resolution to maintain the truth." Uniting cordially in these good wishes for all your readers, I am, &c.

T. F.

Letter to Rev. J. Rowe, of Bristol, from Dr. Stock, upon the latter embracing Trinitarianism.

[The following letter is no longer private: two different copies have been sent to us, one in print: we insert it into the Monthly Repository, willing that the Trinitarians should have the benefit of the utmost publicity that we are able to give it. ED.]

Clifton,

MY DEAR SIR, Nov. 6, 1816.

I SCARCELY know in what terms to begin this letter, or how to communicate to you the object of it, yet I am anxious to be the first to convey to you the intelligence, because I am unwilling that it should reach you, unattended by those expressions of personal regard and respect, by which I could wish that it should be accompanied. It will surprise you to be told, that it is become with me, a matter of absolute duty to withdraw myself from henceforth, from the Lewin's Mead Society.

Yes, my dear Sir, such is the fact. In the month of July last, my professional attendance was required for the Rev. John Vernon, the Baptist minister of Downend, who was then on a visit to a friend in Bristol. I found him very ill, so much so, that his other medical attendant and myself, had judged it necessary that he should suspend all his public labours. After attending him here, two or three days, he removed to Downend, where I have since continued to see him about once a week. He felt it a duty to endea-

your to lead me to reconsider my religious opinions; and at length with much delicacy and timidity led to the subject. I felt fully confident of their truth, and did not on my part, shun the investigation. For some weeks his efforts did not produce the smallest effects; and it required all the affectionate patience of his character, to induce me to look upon the arguments on his side, as even worth examining.

This spirit of levity, however, was at length subdued and restrained, by the affectionate earnestness of his manner. Now and then he produced a passage of Scripture which puzzled me exceedingly. But as I was always distrustful, I scarcely ever allowed any weight to it, till after I had coolly examined it at home. I began however, sometimes, to consider whether it were not *possible* that his observations might contain some truth, and of course was led to examine them with more care and impartiality. It is necessary here to state, that my letter to Dr. Carpenter, though drawn up some little time before, was dispatched about this period. I advert to this circumstance, because it makes a curious, though I fear not an uncommon feature in the human mind. I must, however, make the avowal, that it was *precisely* about the interval that occurred between the preparation and the dispatch of the letter alluded to, and of that to you, and the second to Dr. Estlin, that the doubts above stated, now and then, at rare intervals, would force themselves upon my mind—such, however, was my hostility to the sentiments to which these doubts pointed, that I *resisted* every suspicion of the kind; I treated it as a mere delusion of the imagination. I felt ashamed *even* to have yielded to such suggestions for a moment, and when Mr. Bright pointed out to me a strong passage in the address to Dr. Carpenter, as if he thought that it might be softened a little, I persisted in retaining it. In fact, I seemed to seek in the strength of the terms that I made use of, to deepen my own convictions of my previous opinions.

The letters were sent and the respective answers received; still my weekly visits to Mr. Vernon were continued, I still investigated the subject with increasing earnestness, yet I was unaltered; and even when Mr.

Bright read the history of the proceedings to the congregation, I felt no regret at my share in them, but on the contrary, rejoiced in anticipating the future triumph of Unitarianism.

Here, however, my triumph ceased. Almost immediately after, my doubts returned with tenfold force, I read, I was perplexed, often very often, I wished that I had not begun the inquiry. I prayed for illumination, but I found my mind daily becoming more and more unsettled. I have now lying before me a sheet of paper, on which I wrote down some of my thoughts of this period, while under their more immediate pressure, as if to relieve my mind, by thus indulging them, for they were disclosed to no human ear. I copy from them this passage, "If the attainment of truth be not the result, I am sure that the state of mind in which I have been for some time past, is not to be envied." I think that it was about this time that you returned home; when I advanced to shake hands with you, after the close of the service, you may remember that you observed to me, "Why, Doctor, you look pale!"—Pale I was, I have no doubt, for my mind was full of thoughts, that chased each other like a troubled sea; and your return (and the vivid recollection of the letter which it created) had not tended to calm the agitation. In addition to this, I had been in the habit of pursuing the inquiry night after night, to a very late hour. Such continued to be the state of my mind during the latter end of September, and the whole of October. Towards the end of the latter month, the evidence of the doctrines which I had hitherto so strenuously opposed, seemed progressively to increase; but it was not till this very week that conviction came, and that my mind, unhesitatingly and thankfully, accepted the Supreme Divinity of our Lord and Saviour Jesus Christ, of Atonement and Reconciliation by his precious blood; and of the Divinity and Personality of the Holy Spirit. I do not, my dear Sir, say it by way of commending my earnestness in the inquiry, but I say it in justice to the opinions I have embraced, that since this investigation begun I have regularly gone through the New Testament, as far as the Epistle to the Hebrews. The gospel

of John I have read through twice, that not only every text, which has been differently interpreted, occurring in this large portion of the New Testament, but also all those referred to in the controversial volumes mentioned below, were carefully compared with the original, with the Improved Version, with Mr. Belsham's explanation in his "Calm Inquiry," and frequently with Dr. Carpenter's "Unitarianism the Doctrine of the Gospel," and that the References to the Psalms and the Prophetical Scriptures, which occur in the Testament or the writings alluded to, were also examined in Dr. Priestley's "Notes on the Scriptures," for I am not possessed of, nor have I even seen (with I think one exception, in which Dr. Campbell's Annotations on Matt. xxii. 41. *et seq.* were shewn me,) one orthodox commentary on the Scriptures. The controversial books on *that side*, which I have used in this inquiry are Mr. Wardlaw's two books; Simpson's "Plea for the Deity of Jesus," (of which, at this very moment, not even a third part is cut open); Dr. Lawrence's "Critical Reflections," &c. on the Unitarian Version, (on which I will pause to observe, that they first settled my mind, as to the *authenticity* of the introductory chapters of St. Matthew and St. Luke); a Sermon on the Atonement by Mr. Hull; "Six Letters by Dr. Pye Smith to Mr. Belsham;" and Notes taken down from two Sermons preached by Mr. (I believe now Dr.) Chalmers, of Glasgow, on the following texts: Psalm lxxxv. 10, "Mercy and truth are met together, righteousness and peace have kissed each other;" and Romans viii. 7, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Yet these few helps to the better understanding of the Holy Scriptures (though counteracted by the volumes above cited, by long association, by frequent reference to other Unitarian volumes in my collection, and by the various arguments on that side, which memory was constantly suggesting) have alternately led me to the conclusions above stated. But I should grossly belie my own heart, and should think myself guilty of odious ingratitude to the "Father of lights, from whom cometh down every good and

every perfect gift;" if I did not avow my convictions, that to these means the teaching of his Holy Spirit has been superadded; for I can in his presence affirm, that during the latter part of the inquiry, more particularly, the Scriptures of truth were never opened by me without profound and fervent prayer for illumination, and almost always with reference to our Lord's promise in Luke xi. 13, "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Indeed, my dear Sir and friend, I was in earnest: a change so awful, so unexpected, I may add, so improbable, which, four months ago only, I should myself have said was impossible, has deeply and solemnly impressed my mind.

That I must encounter much ridicule in consequence of this change, I fully expect; I am sure that I well deserve it, for no person would have broken out more loudly against such an alteration in the views of another than myself, nor ought I to omit to add, that my excellent friend Mr. Vernon, while I was communicating to him the conviction that I had received and my expectation of being ridiculed for such a change, observed to me, "that I certainly must expect it, but he hoped that I was also prepared to forgive it." I trust I shall be enabled to do so. Upon reviewing this last sentence, my dear Sir, I feel myself bound to say that in stating this, I hope not to be understood as anticipating any thing of this kind from you, or from your venerable colleague. No! however you may pity my delusion, I feel assured that you will do justice to my motives. My dear Sir, I have extended this letter to a much greater length than I had any expectation of doing when I began it; I began it with alluding to my regard and my respect for you: will it be deemed inconsistent with either, if I venture to conclude it with a most affectionate wish and prayer, that you and yours, and all who are near and dear to you, may receive every earthly blessing, and may be brought to the knowledge of the truth? I feel it to be my duty to include this, and I shall stand excused. And oh! how much is that wish enkindled, when I recollect the

seriousness and solemnity of your manner in prayer, and your impressiveness in preaching! How do I wish that endowments of such value were consecrated to those views which I have received!—But I feel myself getting on tender ground; it is difficult to word such a wish without appearing arrogant or impertinent, or presumptuous, and yet nothing is farther from my heart than either of these feelings: believe me to be with sincere regard

Yours, my dear Sir,
J. R. STOCK.

P. S. I know not whether it may be deemed unnecessarily minute to add

that, during the inquiry, I have looked into Doddridge's "Rise and Progress," and read through "Scott's Force of Truth," and the Letter connected with it in Newton's "Cardiphonia," and Newton's "Narrative of his own Life," but it is my wish to omit nothing. I ought also to state that once, and but once, I have entered another place of worship (Castle Green), when Mr. Thorpe repeated a Thursday evening Lecture on the Trinity, but this produced no conviction at that time, although the recollection of it has perhaps been useful to me since.

BIBLICAL CRITICISM.

Observations intended to illustrate the Discourse of Christ,

JOHN XII. 23—32.

May 10th, 1817.

DODDRIDGE and other commentators suppose, that the discourse of Christ, contained in this passage of Scripture, was spoken in the presence of the Greeks, whose application to Philip, to be admitted to an interview with Christ, is mentioned just before. That it arose out of that application is evident; but it does not appear from the narrative, either that the applicants accompanied Philip and Andrew, when they brought the message to Jesus; or, that he, immediately upon receiving it, went to present himself to them. It is natural, therefore, to conclude that the discourse was not spoken in the hearing of these persons: indeed, it has much more the air of a meditation of Christ on the admission of the Gentiles to his kingdom, than of a discourse devised for the instruction of the individuals here mentioned.

It will serve to illustrate this passage, if we suppose that Jesus (who was certainly in the temple during the greater part of the day when the application appears to have been made, see Matth. xxi. 12—17), was at the time in one of the *inner* courts of the temple, into which no Gentiles were allowed to enter. Of these there were several, to which all Jews, and, we suppose, all Proselytes from the Gentiles, who conformed in all respects to Jewish observances, had access. The first court was usually called, the

court of the women, because they might go no further, except when they came with sacrifices; within this was the court of the children of Israel, where the sacrifices were offered, and the ordinary services of the temple performed; the upper part of this was the holy place, where none but priests might come; and beyond, was the holy of holies, which only the high priest might enter once a year.

All these courts were enclosed by a wall, or (as Lightfoot thinks), by an open space between two walls, called the Chel; and on the outside of the whole, principally on the south and east sides, was the court of the Gentiles, occupying all the rest of the mount or platform, on which the temple was built. Into this court, it is to be understood, all Gentiles might enter, whether they were Proselytes, or devout men, or Idolaters.

But Josephus, in his Jewish War, Book v. chap. v. relates, that "as you went through this (namely the court of the Gentiles) into the second temple, there was a stone wall that encompassed it, of three cubits high, of very curious work; in which stood columns (or tablets) at an even distance, some in Greek and some in Latin letters, giving notice of the holiness of the place; that no stranger must enter within the holy place under pain of death." See Antiq. Book. xv. chap. x.

Now as there seems no good reason for doubting that the Greeks spoken of in this passage, were (agreeably to

the usual sense of that word in Scripture), Gentiles who had not conformed to Jewish ordinances, and who, therefore, could not enter into the part of the temple where Jesus was, an attention to these circumstances will explain the formalities observed in delivering their message.

We may well suppose them to have been amongst the number of those who had witnessed the triumphant entry of Jesus into Jerusalem the same morning; from which their curiosity would be much excited to learn something further of so extraordinary a person; and if (as some think) his driving the money-changers out of the temple, was meant in vindication of the right of the Gentiles to worship in their court, free from such interruptions, this circumstance, which had just occurred, (see Matth. xxi. 12.) might farther interest them in the inquiry, and make them still more desirous to see Jesus.

Lightfoot supposes them to have been Syro-Grecians, of Decapolis, or some of the places bordering upon Galilee; both because they appear to have had some acquaintance with Philip, of Bethsaida, and "because those Greeks that bordered upon Galilee, and the places where Christ wrought his miracles, might seem more prone, both to embrace the Jewish religion, and also to see Jesus, than those that lived farther off."

These persons, then, meeting with Philip, either in the city or as he passed through the court of the Gentiles, respectfully apply to him, saying, "Sir, we desire to see Jesus;" Philip, not knowing what to make of this application, or considering it, perhaps, as no less than an overture made to his master in the name of the Gentile world, upon entering the temple where Jesus and the other disciples were, consults with Andrew his brother, and they conjointly mention it to Jesus.

That he would be forcibly impressed by receiving such an application, we can easily conceive, especially when we consider that it was only a few days previous to his being crucified; and that the time was therefore rapidly approaching when he should have all things given unto him by his Father, and should send his apostles with power to make disciples of all nations. The message of these Gentiles, re-

ceived at such a time and in such a place, naturally led him to reflect how large a portion of his church would consist of this despised class of men, whom the Jews, by the heaviest penalties, forbade to step beyond the threshold of their worship. He began to contemplate the glory of that new and better dispensation of the Divine will, by which the middle wall of partition would be thrown down, and the Gentiles admitted to the covenant of promise, and made citizens in the commonwealth of Israel; being fellow-citizens with the saints and of the household of God. And in anticipation of this event, of which he had received so lively an impression from the application above-mentioned, he exclaimed, (see 23d ver.) "The hour is come that the Son of Man should be glorified." That is, let this incident be acknowledged to be a manifest token of the approach of that hour, when the Son of Man, though rejected by his own, shall be glorified in the faith of the Gentiles, and when those impediments shall be removed, which have hitherto prevented the distinct avowal of his character and the diffusion of his doctrines.

Then, calling to mind what death he must die, according to the will of God, as the only means by which these glorious results can be obtained, he proceeds to declare his submission to the will of God in this instance, and his persuasion of the glorious ends which would thereby be accomplished. "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit. He that loveth his life shall lose it, but he that hateth his life in this world shall keep it unto life eternal." "If any man serve me, let him follow me, and where I am, there shall also my servant be; if any man serve me him will my Father honour." We may evidently perceive in these sentiments of our Lord, a reference to his own case and duty: and the passage becomes much more interesting when we regard it as expressing the principles from which he himself derived fortitude to carry him through his extraordinary sufferings, than if we considered it only as intended for the admonition of his disciples. And it is in such instances as this, that the Uni-

tarian appears to have a great practical advantage over others, in the study of the Christian Scriptures: for although all Christians ought with the same readiness to admit this view of Christ's holy character, as formed to its beauty and perfection by the discipline of religion, and the operation of truth upon the human mind, since they all profess that Christ was perfectly man, and had a complete and distinct human nature—yet the Unitarian, who from the better opinion he has of human nature and the ends for which it was formed, is disposed to think, that both the perfections and the offices of Christ might belong to the man Christ Jesus, without the union of any other nature, is more likely to view the life of Christ in this interesting and useful light. In the following words of Lightfoot, the sense and connexion of this passage are well given: "Is it so indeed? Do the Gentiles desire to see me? The time draws on wherein I must be glorified in the conversion of the Gentiles; but as a corn of wheat doth not bring forth fruit, except it be first thrown into the ground, and there die, but if it die it will bring forth much fruit, so must I die first, and be thrown into the earth, and then a mighty harvest of the Gentile world will grow up, and be the product of that death of mine." St. Paul, in 1 Cor. chap. xv. makes use of the same beautiful and very significant emblem of the resurrection from the dead.

As our Lord proceeds in this discourse, the thought of his approaching death so forcibly impressed upon his mind, becomes the occasion of much disturbance to him; as he himself acknowledges, ver. 27, "Now is my soul troubled, and what shall I say? Father, save me from this hour? But for this cause came I to this hour. Father, glorify thy name." That is, 'In the anticipation of my sufferings; my soul is now troubled, and what desire shall I express in prayer to my Father? Shall I say, Father, save me from this hour? But for this cause, namely, to suffer these things, I came to this hour; it was the object of my undertaking, and the end of my being sent with this Divine mission to the world. I will, therefore, only say, *Father, glorify thy name. Accomplish*

the great purposes which thou hast in view, and carry into effect beyond all reach of opposition, thy glorious designs for the reconciliation and salvation of the whole world, by whatsoever means may, to thine unsearchable wisdom, seem best; I yield myself to thy whole will.' "Then came there a voice from Heaven, saying, 'I have both glorified it and will glorify it again.' The multitude, therefore, who stood by, and heard it, said, that it thundered: others said, an angel spake to him. Jesus answered and said, 'This voice came not because of me, but for your sakes.'" This corresponds to what he says in the 11th chapter in this Gospel, ver. 42, and the import probably is, this voice came not *so much* for my sake as for your sakes; agreeably to a common figure of speech, see Proverbs viii. 10, for we cannot suppose that Jesus could be insensible to the encouragement yielded by so remarkable a sign of the favour of Heaven. Indeed, if we recount the transactions of the day, and especially if we consider that it was in the very temple itself that this Divine voice was uttered, it will appear to have been the most glorious and triumphant day during the whole of our Lord's earthly ministry.

Ver. 31, "Now is the judgment of this world, now the prince of this world will be cast out." As if he had said, 'Now is at hand a great and awful crisis of things, in which the corrupt and wicked powers that sway this world, and are opposed to all that tends to the happiness and salvation of mankind, will be overthrown: for the prevailing influence of spiritual wickedness in high places, which resists the glorious Gospel, and is contrary to all men, shall be cast out. It will prevail so far, as to lift me up upon the cross; it will deliver me over to death; but in so doing it will seal its own destruction; and I shall, thereby, be set up as a standard, which will draw all men unto it.' "And I, if I be lifted up from the earth, will draw all men unto me."

The Improved Version gives a different translation of this passage, "And *although* I shall be lifted up from the earth, I will draw all men after me." But the sense does not appear to require that we should depart from the usual meaning of the

preposition here used. From the connexion, we should be led to suppose that the death of Christ upon the cross was rather represented as the condition and means of the conversion of all men, than merely pronounced to be not inconsistent with it: and the following words might perhaps express the sense of the passage more correctly; "And I, if once I be lifted up from the earth, will draw all men after me."

It will now appear that this discourse is closely connected with the application of the Greeks to be admitted to see Jesus, and we are naturally led to make the following remarks upon it. Our Lord does not receive their application, as at an earlier period of his ministry he had done that of the Syrophenician woman, by saying, "I am not sent except to the lost sheep of the house of Israel." He plainly intimates that the time is come, or is fast approaching, when Gentiles will be received into the number of his followers. It had been the object of his personal ministry, not to admit the Gentiles, but to set open the door for their admission; not to form a church of the believers in his name, but only to prepare teachers by whom the members of his church might be collected: his was a life of labour and grief and rejection; he was to end it in ignominy and pain; and he was to leave it to others to labour with success, and to raise the glorious temple of which he was the foundation and chief corner-stone. This is in agreement with those words of Christ to his disciples: John iv. 37, "Herein is that saying true, one soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye are entered into their labours." To this we may likewise refer the words, John xiv. 12, "Verily, verily, I say unto you, he that believeth on me, the works that I do, he shall do also, and greater works than these shall he do, because I go unto my Father."

But though he was subject to these restrictions during his life on earth, he anticipated with joy, a time quickly approaching, when he should be freed from them; when the Gospel of the forgiveness of sins should be published with power to the whole world, in his name and by his apostles. "I am

the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd."

Thus, Mr. Editor, I have concluded the observations which I proposed to make on this interesting passage: if you think them worthy of insertion in the pages of the Repository, I would beg for farther information from any of your correspondents, on the following points.

1st. Schleusner in his Lexicon, &c. under the word *Ἕλλην*, cites this passage (i. e. John xii. 20), as an instance in which the word is intended to describe "a Jew living out of Palestine amongst Gentiles, and using the Greek language in reading holy Scripture." He considers this as the only instance of the kind, and acknowledges that the passage is very doubtful and ambiguous. On what grounds is this unusual sense of the word supported? And what arguments does Croius, quoted by Schleusner, bring forward to prove that the persons here mentioned were Greek *Proselytes*?

2dly. I am in want of more distinct information than I have hitherto met with, on the subject of Proselytes to Judaism. Were there different classes of them? Or were not all required to conform to all Jewish rites; and particularly to the initiatory rites of baptism and circumcision? Lardner and Doddridge maintain this: and the pertinacity with which the Jewish Christians insisted upon the circumcision of Gentile converts to Christianity, seems to prove that they had known of no other terms of admission to the privileges of true religion. Then, did the Jews admit their proselytes, who observed all Jewish ordinances, to the same privileges as a native Jew; or did they require even proselytes to stay behind in the court of the Gentiles? This last can hardly be supposed, though possibly there might be some restrictions imposed upon them. Lightfoot produces some passages from the Talmudists, from which it appears that the Rabbins held Proselytes in great scorn, though they might

endeavour to obtain them for the sake of the wealth they brought with them. "Our Rabbins teach (say they) that Proselytes, and Sodomites hinder the coming of the Messias." Again, "Proselytes are as a scab to Israel."

3rdly. I wish for an exposition of the thirty-first verse in this passage. "Now is the judgment of this world, now the prince of this world will be cast out."

The readers of the Repository will, I doubt not, feel obliged to any of your correspondents, who will favour them with observations on any of these subjects.

H. T.

P. S. I find it difficult to reconcile the opinion given by your learned Correspondent Solomon Bennett, in p. 222 of the present vol. that "during the whole great period of the second temple, the numerous synagogues and colleges of Hebrews of the great dispersion, had nothing to do with the sacrifices of the temple at Jerusalem," with the testimony of several ancient and approved authorities on Jewish affairs. A variety of proofs might be collected of the veneration which the whole Hebrew nation had for the temple at Jerusalem. Philo, (who was of Alexandria) in his book against Flaccus, prefect of Egypt, in the beginning of Caligula's reign, says, "One country does not contain the Jewish people, they being extremely numerous, for which reason there are of them in all the best and most flourishing countries of Europe and Asia, all esteeming for their metropolis the holy city, in which is the sacred temple of the Most High God." And in a letter of Agrippa the Elder, to Caligula, he says, interceding for Jerusalem, "If you grant my request in favour of my native place, you will be a benefactor not to one city only, but to thousands of cities in every part of the world; for scarcely any country of note can be mentioned, in which there are not Jewish inhabitants." In another place Philo says, "One thing we desire instead of all others, that no novelty be introduced into the temple, but that

it be preserved such as we received it from our forefathers. If we cannot obtain this, we yield ourselves to be destroyed, that we may not live to see a greater evil than death." This great zeal expressed by foreign Jews towards the temple of Jerusalem, is not consistent with the independence and freedom from the sacrificial law, attributed to them by your Correspondent. Indeed, from all that can be collected from the ancient history of Judaism, it should appear, that the Jews of the dispersion were never excused from any part of the ceremonial law whilst the temple remained, except so far as distance of place made the fulfilment of it impossible. Thus, although it was certainly impossible for Jews from Rome, &c. to appear before the Lord three times a year; and the young and the indigent were likewise necessarily prevented from taking such a journey; yet from all that appears, and especially from the great concourse of Jews from foreign parts at the great festivals, I am led to think, that it was accounted disgraceful if not a mark of impiety, for any adult Jew, of sufficient substance, not to go up to Jerusalem at certain intervals to attend upon the temple worship. And, although it was impossible to bring from a distance their sheep and cattle, to sacrifice them at the altar of the temple, there can, I think, be little doubt that on their arrival they purchased such animals, and such meat-offerings, as the law enjoined them to present in sacrifice. Philo relates, that the Jews of Rome sent money, instead of first-fruits, by their own officers, to Jerusalem. And the *first-fruits* must certainly be included in every definition of sacrifices. Many other facts might be brought forward both from Josephus and from the Acts of the Apostles, a book which, as an historical record of Jewish affairs, may probably be deemed by your learned Correspondent worthy of some attention, independently of its merits as a relation of the planting of the Christian religion. But what has been said seems sufficient.

H. T.

POETRY.

On the Execution of General Lacy, in Majorca, by order of his Majesty the King of Spain.

O MOURN not the hero with pitiful sorrow,
Or sully his mem'ry by weeping;
But wild throbs of freedom indignantly
borrow

From hearts that in glory are sleeping!

His injuries stamp'd on the souls of the
brave,

Their free-born emotions to cherish,—

O mark not the awe-striking site of his
grave

With symbols that ever can perish!

But there let him lie in his greatness alone,

With the adamant rock for his pillow,

And mourn'd through all time by the tremulous
moan,

That comes from the shore-stricken bil-
low.

There winds that know none but Almighty
controll,

Shall rage in delighted commotion,

And waters shall join in high dirge for a
soul;

As free as the masterless ocean.

His name shall they carry to regions ac-
curst,

The stillness of slavery breaking;

Till, in liberty's shouts of delight it shall
burst

From nations in glory awaking.

T. N. T.

Address to the Author of the Book of Job.

On thee, her earliest best-beloved child,
Has poetry in all her glory smil'd,
But envious time has blotted out thy name,
Which else had thunder'd from the trump
of fame.

Thy verse announced, like the morning
star,

The first approach of that refulgent car,
On which with brilliant glow have deign'd
to shine,

And pour their bright effulgence, all the
Nine.

Thou wert their first, their best inspired
son,

O! that thy name in hist'ry's page had
shone,

To claim th' applause of each succeeding
time,

To stand the wonder of each varying clime,

VOL. XII.

§ R

The leader of the Hebrew poets' quire,
The harbinger of David's sweet-ton'd lyre;
Like thy own tow'ring eagle, that on high
Upon her lofty pinions seeks the sky.

And, turning to the sun her ardent gaze,

Rejoices in th' effulgence of his rays;

Thus poetry, with brightest dazzling beam,

Hath darted on thy verse her purest gleam;

Or as thy lion in the shades of night

Precipitates the trembling shepherd's flight,

Or rushing furious through the desert ways

In trackless solitude alone he strays,

Thus o'er all nature dost thou take thy
way,

And mark its various kingdoms for thy
prey;

Where hid within the bowels of the earth,

Each precious stone or metal takes its birth,

Where thy Leviathan * within the tide

Of Nilus, humbles haughty Egypt's pride,

To where Jehovah guides each brilliant
car,

That shines in heav'n's bright walks, a
planet, sun or star.

T. C. HOLLAND.

Futurity.

Alas! the sun a settled rule obeys,

The passing night the coming dawn repays;

The moon her waning orb again repairs,

Again, reviving, equal glory wears;

The stars, obscur'd amid the rays of light,

Shine forth again at the returning night;

The earth each year her verdant robe re-
sumes,

Each spring again with vernal beauty
blooms;

Though bare, exposed to each wintry storm,

A lovely mantle clothes again her form;

Her fruitful bosom swell'd by genial
show'rs,

Brings forth, at zephyr's call, the painted
flow'rs:

But we, the lords of all this lower frame,

When quench'd within our breasts the vital
flame,

To everlasting dust and ashes turn,

Nor blooms another spring upon our urn.

Thus mourns frail man, while o'er his wil-
der'd way

He sees no prospect of returning day.

Religion's pow'r alone can lustre shed,

And pour the oil of gladness o'er his head.

She tells, though dark the passage of the
tomb,

Day lies beyond that path of cloud and
gloom;

* The Crocodile.

A brighter dawn shall bless our raptur'd eyes,
 When from that sleep to life again we rise.
 For 'tis but sleep: the sleep will soon be o'er,
 And place us on a sleepless, deathless shore,
 Where endless pleasures to no guilt allur'd,
 Eternal bliss by sorrow ne'er obscur'd,
 Unchanging spring of purest lustre bright,
 Unfading day with no alternate night,
 Friendship most true, and mix'd with no alloy,
 And pure devotion, shall complete our joy.

T. C. HOLLAND.

The Trumpet shall Sound, and the Dead shall be raised.

1 Cor. xv. 52.

Vain Mock'ry! cease thy wanton smiles,
 And earth with all thy gilded cares,

Think not your meretricious wiles,
 Hold an immortal in your snares;

Behold the tomb—nor longer dare
 My steps with flatt'ring lures to spread,
 Can ye my mind for that prepare—
 Or rank me with "th' illustrious dead?"

Beyond that tomb my sabbath lies,
 In vain your tempting toils are drest,
 Vain as the meteors of the skies;
 I'll rest me in Immanuel's rest.

Then Mock'ry cease thy wanton smiles,
 And earth with all thy gilded cares,
 Think not your meretricious wiles,
 Hold an immortal in your snares!

C.

OBITUARY.

Mr. Edward Taylor's Account of the late Mr. Winder, of Wisbeach.

SIR, Norwich, Aug. 12, 1817.

IT was with feelings of deep regret that I heard of the death of my excellent friend Mr. WINDER; and although my acquaintance with him was but of few years' standing, I feel it a duty which I owe to the memory of so valuable a man, to communicate to my Unitarian brethren, through the medium of the Repository, some account of such parts of his life and character as fell under my observation. It is perhaps known to many of your readers, that the General Baptist Church here had been for many years in a very low state. To this, the conduct of two successive preachers had very much contributed. Some months after Mr. Madge had been settled as the minister of the Octagon congregation in this city, he was conversing with me one Sunday evening on the state of the General Baptist Church, and as I did not know then even who was the minister, I proposed to accompany him to the meeting. We heard a very judicious sermon from the preacher, whose name I then learned to be Winder. The impression made on the minds of Mr. Madge and myself, from the service, was, that the preacher was no Trinitarian, although the sermon did not contain a discussion of any controverted point. Mr. Madge's curiosity was however excited, and in company with Mr. Perry, he called

upon Mr. Winder. They were both strangers to him even by name: at the first interview he was rather reserved. I met him soon after at my friend Mr. Newson's house, and we fell into conversation on religious subjects. I was struck with the vigour of his mind, his acuteness, and his intimate acquaintance with the Scriptures. I happened to mention Mr. Lindsey's interpretation of a passage; he replied he had never heard of any writer who had taken that view of it; and in the course of our conversation, I found that he was quite ignorant, not only of the writings, but even the names of the most celebrated Unitarian writers. He heard of Priestley, of Lindsey, of Belsham, of Lardner for the first time. Up to this period, as he afterwards said, "he had read no Unitarian book but the Bible." He now read with great advantage and delight some of the writings of the above-mentioned authors, with which he was chiefly supplied by Mr. Madge, from whose conversation, and that of Mr. Perry, he derived great instruction. Among some of his congregation he soon became suspected of heresy, and he was requested to deliver his sentiments publicly on particular subjects, and those texts which are most commonly supposed to favour the Trinitarian scheme were chosen for him. He usually delivered these sermons on the Sunday evening, having given notice on the previous week from what text

he should preach on the following Sunday. Being thus called forth, he delivered himself with the frankness and freedom becoming his character. He laid before his congregation his views of Christian truth without disguise or reserve, and openly avowed his belief in Unitarianism. This open avowal displeased some of his hearers, and when the term of his probationary preaching was ended, a strong effort was made to prevent his election. Such however was the excellence of his character, his unaffected piety and the plain and scriptural style of his preaching, that all the most respectable part of his hearers concurred in inviting him to be their settled pastor. He was ordained in July 1813, by Mr. Philpot, Mr. Wright and Mr. Gilchrist, on which occasion the charge delivered by the latter gentleman was characterized by a clergyman of the Establishment here, as one of the most masterly productions he had ever heard. About this time the Eastern Unitarian Society was formed, and at the request of the Committee, Mr. Winder undertook several missionary journeys, and entered warmly into any plan, by which the interest of true religion might be served. His thirst for knowledge continued unabated; his application was intense; he was willing to encounter any mental labour to acquire, and any bodily labour to propagate Christian truth. When at home, he could scarcely be persuaded to take sufficient exercise to keep up his bodily health, and the decline which, previous to his leaving Norwich took place in his constitution, is much to be attributed to his close application. In the course of his journeys he had visited Wisbeach; and the Baptist congregation there, in consequence of Mr. Wright's constant missionary engagements, were without any settled pastor. Mr. Winder was applied to, to succeed Mr. Wright, but he hesitated some time before he accepted an invitation so flattering and (in a pecuniary point of view) so advantageous to him. He urged to me his great unwillingness to leave his people at Norwich, his fear, lest his removal should be the means of injuring the cause of truth among them, and his doubts whether his abilities were equal to the situation which he was invited to fill. With some difficulty I persuaded him that it was better for him, and better

for the cause of truth, that he should remove to a sphere of greater usefulness, than continue among a people here who really (with a few exceptions) were not worthy of him, and from whom he derived an income of barely 50*l.* a year. When he took leave of Norwich, in August 1816, I saw him no more, but his letters have uniformly expressed gratitude, thankfulness and regard to his friends at Wisbeach.

Such, Sir, are some of the circumstances in the life of my deceased friend which fell under my observation. When it is considered that in the early part of his life he was a common soldier, that until he was thirty years of age he was unable even to read, and that he was shut out from all the means of improvement, which are common even to most persons in the lower walks of life, and placed in a situation the most unfavourable to the cultivation of knowledge, or the growth of piety—and that the goodness of his heart and the native strength of his understanding enabled him to surmount all the difficulties which surrounded him, and to rise to a high degree of usefulness as a preacher, we must regard him as an extraordinary and truly excellent man. He occasionally preached while he was in the army; during which time, and indeed after he left it, he was in some degree connected with the Wesleyan Methodists, and raised a society in that interest at Bordsey, near Woodbridge; but he always refused to become a regular preacher in the connexion, as a subscription to John Wesley's creed was necessary: for although he had not then departed much from Wesley's opinions, he always refused (to use an expression of his own) "to make him a Pope."

By his death, the cause of divine truth has lost a valuable and intrepid advocate; for although the defects in his public delivery, arising from the want of early education, prevented him from becoming a strictly correct speaker, yet there was a clearness in his mode of treating a subject, a strength of language, an earnestness and seriousness of manner, which powerfully arrested the attention. He possessed great facility in the recollection, and judgment in the use of Scripture language. The modesty and humility of his deportment were

exemplary. Fully aware of his deficiencies, he was always grateful for advice and assistance. He was known to very few persons out of his own congregation, but all who did know him respected and esteemed him. He was of a truly patient and contented spirit. Though very much straitened in his circumstances while at Norwich, and for some time suffering under severe bodily indisposition, I never heard heard him murmur or repine: he seemed truly to have imbibed the spirit of Paul, and to have "learned in whatever station he was placed therewith to be content." Supported by the consoling views of God's character which he had embraced, and animated by conscious integrity in the discharge of his duty, he received every blessing with the thankfulness, and met every affliction with the resignation of a Christian.

EDWARD TAYLOR.

On the 13th June, in her 49th year, at *Hagley*, in *Worcestershire*, (where she was interred a few days afterwards,) Mrs. ELEANOR CRAWFORD, widow of Dr. Adair Crawford, F.R.S. Lond. and Edinb.; formerly one of the physicians of St. Thomas's Hospital, Southwark. In every situation and relation of life, as a Christian, as a member of domestic and of general society, Mrs. Crawford was most exemplary. Few have been placed in such afflictive and trying scenes, and still fewer have supported them with equal patience, resignation and fortitude. She well knew and conscientiously practised her duty in every situation. Her piety was sincere and rational, and entirely free from enthousiasm, superstition and bigotry. Her religious opinions were the result of reading and reflection, and she had taken much pains to elicit truth. Her mind was strong and well cultivated, her judgment clear and correct, her temper was kind and benevolent. She considered well before she acted, and then acted with a singular promptitude and decision. When fully occupied in domestic affairs or other business, she was remarkably correct and regular, and was always free from hurry and confusion, as she always did every thing in its proper time and place, and never let the business of one day or hour encroach on that of another, for she was peculiarly attentive and exact

in the distribution and management of her time and employments. She was a bright example of kindness and charity to the poor, being actively and constantly employed in relieving their wants, consoling their sorrows, and promoting their religious and moral instruction. Her children will ever remember her attention to them with affection and gratitude, and those who enjoyed her friendship, and especially her afflicted friends, can never forget their loss.

She bore a long and severe illness with truly Christian fortitude and resignation to the will of God, and in the exercise of some of the most sublime and difficult duties which human nature is called to perform. She contemplated death with great calmness and fortitude, and departed in the pious hope of a resurrection to that eternal life which the gospel of Christ has brought to light. With this hope her family and friends assuage their sorrows and are excited to imitate her example here, that they may partake of her happiness hereafter.

B. C.

July 1817, at *Boston*, *Lincolnshire*, Mrs. MARTHA GOE. She was one of the oldest and most respected members of the Unitarian church there. She was an honour to her profession, and had acted through life a worthy part. Uniform, steady and exemplary in her conduct as a wife, a mother, a widow, a friend; to sum up her character in one word, she was an upright Christian. Her religious principles supported her mind under all the vicissitudes of life and in the prospect of death. She viewed the Deity as a merciful Being, a tender Parent, a kind and gracious Benefactor, a God of love: under these impressions she felt happy, anxious to please her heavenly Father, and glad to embrace every opportunity of obeying his gracious commands. She believed in and adored the One God and Father of all. She revered his Son and messenger Jesus Christ, believing him to speak the words of God; his precepts were her guide in the conduct of life, his promises her consolation under all the afflictions of this mortal state. A sermon was preached on the occasion of her death to a crowded audience, from Heb. ix. 27.

J. P.

Aug. 3, 1817.

A Dissenting Minister's Tribute of Respect for the late Rev. S. Partridge, Vicar of Boston.

[From the Boston Newspaper.]

MR. EDITOR,

I AM an occasional attendant at the Unitarian Chapel in this town. This morning, the minister preached a funeral discourse, on account of the death of one of his friends. It appeared by his introductory observations, that he had been absent from his congregation some weeks, and he noticed the death of several persons which happened in his absence. I was affectingly pleased with his remarks on the death of our late good old vicar; I pencilled them down from his lips, and, by your leave, should be much gratified in seeing recorded in the Boston Gazette, this tribute of respect from a liberal Dissenting Minister, to a respectable Clergyman of the Establishment.

“The next instance of mortality which I noticed, was that of an eminent Clergyman of the Establishment, my near neighbour, and with whom I had some degree of intimacy. Our occasional meetings were very frequent, on which we generally had some interesting conversation. He presented me with copies of most of his publications, and gave me other proofs of his regard for me, though belonging to a sect which is every where spoken against. Our opinions were at variance on some important religious doctrines, as well as public matters, but he was truly candid and far removed from a bigoted and persecuting spirit. I had, indeed, a high esteem for this respectable person, who, I believe, was a Christian in deed and in truth, and whose spirit and conduct was worthy of a minister of the religion of the blessed and holy Jesus. He has finished his course, and I trust entered into his Master's joy. And in those brighter scenes above, those regions of higher perfection and enjoyment, where all earthly distinctions will cease, where the pious and the good, of every church and sect and name, shall meet as brethren, the children of one common Parent, the followers of one common Lord, in that free and liberal, that wide and expanded Heaven, I could almost indulge the presumption that our oc-

casional meetings will be renewed, though I may possibly belong to a far inferior class.”

Addition to the Notice of the late REV. THOMAS BARRON, (p. 315).

MELBOURN was the place of his residence, but he likewise preached to a congregation at Fulbourn, in the same county, (of Cambridge,) and upon the death of the Rev. Joseph Eedes, at Saffron Walden, in the county of Essex, in the year 1769, he was appointed minister of the General Baptist Church at that place. He continued to perform the pastoral duties to the three congregations till the year 1791, when, upon the settlement of the Rev. S. Philpot at the latter place, he retired from the same, and continued to officiate at Melbourn and Fulbourn, till within a few years of his death; but of late, his growing infirmities confined his services to his Melbourn friends. While health and strength permitted he was indefatigable in his Master's cause, and abundantly useful to society, both to the souls and bodies of his fellow-creatures. Having a very considerable skill in medicine, he was enabled to relieve many who were afflicted with various maladies, which he did nearly gratuitously, receiving little in return, except the gratitude of those who were the recipients of his benevolence: hence, many will miss those acts of humanity he was in the constant practice of exercising. He was a man of but few words, but what he said was with great caution and prudence. Modest and unassuming in his manners, of a mild and even temper, even so much so as scarcely or ever to have been seen out of temper, charitable and candid in his religious sentiments, he was respected by all parties, and beloved by all who had the happiness of his acquaintance. He persevered through a long series of years in this work and labour of love, and he now rests from his labour, and his works will follow him. He was interred in the parish church-yard of Melbourn, to which silent abode he had but a few months before followed the partner of his life, one who much resembled himself in the numerous good qualities which adorn the Christian life.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Case of the Old Dissenting Meeting-House, Wolverhampton.

THE Meeting-house was built in 1701, for "the worship and service of God, and the use of Protestant Dissenters,"* and has, from time to time, been under the management of trustees appointed in regular succession, according to the directions expressed in the original deed of trust framed at the erection of the building. Previously to the year 1781, the congregation was composed of Arians and Calvinists. The minister at that time (Mr. Cole) had been resident among them for nearly twenty years, and from a moderate Calvinist had become, it was supposed, an Arian or Unitarian, having for some time omitted the use of Trinitarian doxologies. His situation became very unpleasant from the conduct of the Calvinistic party towards him, and in consequence he quitted. The question then was, whether an Arian or Calvinistic minister should succeed him. A small majority of the subscribers were for a Calvinist, but six out of ten of the trustees were for an Arian, three for a Calvinist, and one neuter. Agreeably to the trust-deeds, no minister could be chosen without the concurrence of the trustees or the majority of them. The Calvinistic party invited a Mr. Jameson, from Warminster, but he was not suffered to officiate; he therefore retired, and that party immediately seceded, leaving their opponents in quiet and undisturbed possession. Mr. Griffiths, an Arian, was unanimously appointed both by the trustees and subscribers; and several of the seceders returned and attended on his ministry. Mr. Benjamin Mander † was one of the seceders and a trustee; he, with others, founded an Independent chapel, at which he continued to attend for upwards of twenty-five years, without making

(it is believed) a solitary visit to his former place of worship during that period.

Early in January, 1793, a new body of trustees was appointed from among the members of the society, to the exclusion of the above person; and this new trust continued to manage and direct the whole trust estate, without interruption from any person, during a period of twenty-three years, until the month of September last.

In the year 1813, the major part of the trustees concurred with the congregation in inviting the Rev. John Steward, of Wisbeach, (on the recommendation of the Rev. R. Wright,) to officiate as their minister for a limited and specified time, which expired in May last year. The reason of his invitation being for a specified time was his not being generally approved, which want of approbation on the part of some of the trustees and members of the congregation, continued at the termination of his engagement. The congregation was ignorant, at this time, of any change having taken place in his religious sentiments, and he continued to officiate without any renewal of his invitation. It was, however, soon after ascertained that he had become a Trinitarian and Calvinist. The trustees and congregation at a vestry meeting, holden on the 1st September last, came to resolutions, requesting him to withdraw from his situation; but from motives of personal kindness he was permitted to consider himself as a supply for a period not exceeding three months, on condition of his doing nothing unpleasant to the congregation and inimical to their interests. †

The trustees flattered themselves that the separation would be amicable: but Mr. Mander (with whom the minister had of late become very intimate), suddenly re-appeared, and assuming a right to act as trustee, desired Mr. Steward not to regard any authority but his, to continue to

* No mention is herein made of any doctrine or sect, but merely of "Protestant Dissenters."

† Mr. M. has been a member and trustee of two other chapels in the town.

‡ The Lord Chancellor, in his speech, said that the congregation would be willing to retain Steward, if he continued to preach Unitarianism; no such intimation was ever given him.

preach and act as he thought proper, and not to give up either the meeting or parsonage-house (which he occupied), alleging that the trustees who had acted for such a number of years were not legally appointed. The minister listened to this advice, and he, with Mr. Mander, have continued ever since to keep possession of the meeting-house, vestry and parsonage. When the resolutions of the vestry meeting of September 1st. were handed to Mr. Steward, it was some time before any answer could be obtained from him with regard to his views and intentions; he at length said that he considered himself as permanently fixed, but notwithstanding, it was his wish to retire when he could obtain a suitable situation, hinting, however, that he should not hurry himself, &c. Early in October he gave notice that he would on the following Sunday avow his new sentiments, which he had hitherto withheld from the pulpit, or only obscurely touched upon. Accordingly, a multitude of Calvinists and others attended, and he made no hesitation in asserting that he had once more become an orthodox believer; * he reviled his former friends the Unitarians, and solemnly abjured their doctrines as unscriptural, and affording "no consolation to poor perishing sinners." After this sermon, lectures on the Wednesday evenings and vestry-meetings were instituted, and every disposition manifested to bring together a new congregation and establish a Calvinistic society. In consequence of these proceedings, the congregation could no longer attend. † The trustees had recourse to legal advice, and after a deputation had twice waited upon him to induce him to retire peaceably, without any avail, they

* Mr. S. was brought up a Calvinistic Baptist. He had left this connexion but a few years, and when he came to Wolverhampton, was a zealous Unitarian proselytist

† While the novelty lasted, Mr. S. had several new friends to hear him, and by way of encouragement, lectures on Wednesday evenings were established, but these were soon abandoned, and for the last eight months not more than a dozen individuals composed the congregation—Mr. Mander, his family and servants being half the number.

were compelled to put new locks and fastenings on the chapel and vestry doors. But on the following Sunday, they were all forced open by order of Messrs. Mander and Steward; and a mob collected together to view as well as to assist in these operations. For this outrageous conduct the parties (excepting the minister) were taken before a magistrate and bound over to the Sessions, where a bill of indictment was preferred against them, but the grand jury threw it out, their opponents having very unexpectedly, before-hand, preferred a counter-indictment, which the jury found a bill upon. At the subsequent Sessions, the trustees indicted the parties with similar want of success, their opponents having got first into court, with no new charge, but another indictment for the same offence, viz. taking violent possession of the lawful freehold of Mander and Steward. The jury's not finding a bill for the trustees, was a matter of great surprise, not only to every unprejudiced person, but to several magistrates on the bench. It was a few days after the conviction of Mr. Wright, of Liverpool, which affair had made a great noise in the country. By the advice of eminent counsel, the trustees petitioned the Master of the Rolls (as having the power to settle matters in the most summary way), to reinstate them in their rights and possession. But while this petition was in hand, their opponents filed a bill in Chancery against them. A hearing, however, was had on the 20th of May, before Sir Wm. Grant, in the Rolls Court, but Sir Samuel Romilly insisted, that, as a bill had been filed, it was the duty of the trustees to answer that bill, and that it would be irregular to hear the merits of the cause in that court; and therefore, he prayed the Master to dismiss it, which was accordingly done. The trustees put in an answer to the bill, and immediately afterwards served Messrs. Mander and Steward with an ejectment, which would have been brought to issue at the present Assizes, but a motion was lately made before the Lord Chancellor for an injunction to restrain the proceedings by ejectment, a full detail of which has been given in the last month's Repository.

*Wolverhampton,
Aug. 14, 1817.*

*Manchester College, York,
Annual Examination.*

ON Monday the 23d of June, commenced the Annual Examination of the Students educated in Manchester College, York, which continued till the afternoon of Thursday the 26th; before Samuel Shore, Esq., Samuel Shore, Jun. Esq., Joseph Strutt, Esq., V. P. Messrs. Andrews, Bell, Benson, Crompton, Cropper, Fletcher, Kay, Martin, Needham, Oates, Philips, Potter, Stanger, W. Strutt, G. W. Wood, *Treasurer*, and the Rev. Messrs. Dean, Gaskell, Johnstone, G. Kenrick, Parry, Robberds, *Secretary*, James Yates, and Turner, *Visitor*. On Monday evening the Mathematical Prize of Two Guineas in Books, offered by Robert Philips, Esq., was determined, after a long and close examination, conducted in the Cambridge manner, i. e. by written solutions, prepared upon the spot, of a series of questions proposed in writing. On Tuesday, the Classical Prize of the same sum, offered by the Rev. W. Shepherd, was determined partly by a *vivâ voce* examination, partly by the inspection of written compositions; and in the evening the following classes were examined, the junior Greek, the senior Hebrew and Syriac, the senior Mathematics and the Modern History, and Orations were read by Mr. Potter, On Friendship as a Christian Virtue, and by Mr. Crompton, On the Character of the younger Cato. On Wednesday, the junior Hebrew, the junior and second Latin, the junior and second Mathematics, the second Greek, the Ancient History, the Evidence and the Natural Philosophy Classes were examined, and Orations were read by Mr. Taylor, On the Origin and Progress of Christianity, and the Impossibility of accounting for it from Natural Causes; by Mr. W. Needham, On the Influence of Civilization on Virtue and Happiness; by Mr. F. Fletcher, On the Origin and Province of Romance; by Mr. Joshua Stanger, On Commerce; by Mr. Haslam, On the Design of Judaism, and its Influence on the World; and by Mr. John Wellbeloved, On the Application of the Principle of Association to explain the Pleasures we derive from Poetry and the Fine Arts. On Thursday, the Theological Classes went through a careful examination, as did also those in Meta-

physics, Ethics and the Belles-Lettres, and the senior Greek and Latin Classes, with the second Hebrew. Orations also were delivered, by Mr. Worsley, On the Objections to the Evidence for the Resurrection of Jesus Christ; by Mr. Heywood, On the Causes which favoured the Perfection of the Fine Arts in Greece; by Mr. Langlands, On the Political Character of Milton; by Mr. Benyon, On the Sources of Human Happiness; by Mr. Wood, On the problem, How far, and in what manner, Universal Philanthropy may be rendered a manageable principle of Human Action? and a Sermon, by Mr. Cannon, on Eph. ii. 12, last clause, $\alpha\delta\epsilon\omicron\iota\ \epsilon\nu\ \tau\omega\ \kappa\omicron\sigma\mu\omega$. The examination was closed, as usual, by an Address from the Visitor, which, at the request of the Trustees present, is sent for insertion in the Monthly Repository.

Gentlemen,—It now remains for me to close this long and satisfactory examination, by returning you our best thanks for the proofs of attention to your studies, which you have generally given throughout the whole of it; and by announcing, that the prizes for diligence, proficiency and regularity of conduct, amidst much general excellence of conduct, have been awarded to Mr. William Henry Fletcher, Mr. Francis Fletcher and Mr. John Wellbeloved. The Classical Prize, proposed by the Rev. W. Shepherd, the examiners, finding themselves under the necessity of coming to an absolute decision, have thought it right, on the whole, to award to Mr. John Wellbeloved; though they feel it but justice, at the same time, to declare, that Mr. F. Fletcher's claims were so very nearly equal to those of his friend, as to render it a matter of difficult decision. The same must be said of the Mathematical Prize, proposed by Robert Philips, Esq., which is given to Mr. Nicholas Gibson, though it must be acknowledged he had able competitors in Mr. W. H. Fletcher and Mr. Lee. The Prize for the best delivery of his Oration is voted to Mr. Wood.

I hope our young friends who are leaving us, will permit us to express our best wishes for their happiness and success in their various pursuits, and our trust, may I not say our confident expectation, that they will do honour to their *Alma Mater*, by a careful

application of the knowledge which they have here acquired to their own credit and to the advantage of society. I only venture to express, as an individual, my regret, that several of our young lay-friends should not have found it convenient to extend their stay with us through the third year of the course; as it certainly appears to me, that a more enlarged acquaintance with the classic writers of antiquity, and the principles of polite literature, would prove a highly ornamental accomplishment, and a source of refined and elegant pleasure in future years; that the study of ethics, and more especially of jurisprudence and political economy, is at least as requisite for those who are to be engaged in the affairs of civil and active life, as for the Christian Divine; that the sublime views of the Newtonian Philosophy are eminently calculated to enlarge the mind; and that the foundations and evidences of natural and revealed religion, without regard to the peculiarities of sect or party, can hardly fail to prove a most interesting subject to persons of every profession, and to supply the best principles for the direction of the conduct. In thus expressing, however, my own private opinion, I do not presume to interfere with the decision of your friends, whose views for you, in future life, must necessarily regulate their disposal of your time for the present.

“To some of those of you who are to return I have a piece of advice to offer, which may be thought at variance with some observations contained in my last address, and which it might seem needless to address to a youthful audience at all; but which some occurrences during the last session appear to have rendered necessary: it is, that you would guard against intemperate study; which is often as pernicious, in its immediate consequences, though differing in point of moral delinquency, as intemperance of another kind. What is the object of our studies at all, but their useful application to self-improvement and the good of mankind, in the course of the future life? But these objects, it is plain, must be quite defeated, if, by the very mode of prosecuting our studies, we ruin our health or disturb our mental faculties. I mean not to dissuade from moderate study; perhaps

I would not have any of you study less than you have done: but I would have your studies regulated by a due attention to time, to exercise, and to diet. There is commonly time enough for all this between the usual hours of rising and retiring to rest: if it is thought desirable to add still more, I would rather take it from the season of rest in the morning than in the evening. *Aurora Musis amica*, is the observation of a Latin poet: and though I own I am not very fond of complying with the advice of our favourite Horace, *Posces ante diem librum cum lumine*, yet an hour or two may be added to the day at this end of it, during the greatest part of the year without any such necessity; but in the full enjoyment of what Dr. Franklin calls “the cheap light of the sun.” The last age afforded a miserable example of the effects of late study in the case of the eminent Dr. Furneaux, who brought on, by its intemperate indulgence, the total overthrow of the powers of a noble mind. And the subject has very lately been forcibly presented to my mind by a recent visit to Nottingham, and to the romantic scenery in its neighbourhood, which was the favourite resort of the interesting but unfortunate Henry Kirke White, ‘where,’ says his biographer, ‘he would read till two or three in the morning, then throw himself into bed for an hour or two, and rise at five to pursue his baneful studies.’—The consequence of this we know in his premature death.

“I do not, however, encourage you to expect, that if you avoid the error of this excellent and extraordinary young man, you will therefore secure to yourselves a healthy and a long life. A very different, but obvious reflection, I doubt not, has for some weeks past, presented itself to your minds with some peculiar force. Within the mansions of death are now deposited the remains of a youth,* who, when we were last assembled on this

* John Stratton, Esq. of Lower Berkhamstead, Herts, who died May 24 last, at his Uncle's house at Low Layton, Essex, in the 21st year of his age. He had passed through his three years' course as a lay-student; and his name is mentioned with distinction in the Reports of Examinations, 1815 and 1816.

occasion, was alive and active, intent on future schemes, and promising himself, no doubt, many future scenes of enjoyment. With many of you he had enjoyed the enlivening hours of social intercourse, and with innocent cheerfulness partaken of your amusements; with some of you probably had cultivated a 'friendship, ardent,' but alas also transient, 'as the summer's noon.' Your minds, my young friends, are deeply impressed; I sympathize with you in the impression, for I remember once to have felt the same: I remember the tender and fatherly concern with which my respected tutor Dr. Enfield, (the ancestor of some of yourselves) addressed the body of his pupils at that time;* and I would try to adapt some of his admonitions on that occasion, for your benefit on this.

" I trust you will attend to and obey the lessons of instruction, which such an event is calculated, with such authority and energy, to inculcate. It is, I am aware, no easy task for the youthful mind to admit and pursue such reflections; but yet, my young friends, since your lives are not the less precarious because you may endeavour to persuade yourselves of their stability, it cannot surely admit of a dispute, that it is your wisdom to prepare for whatever may be in the plan of Providence concerning you. You have before you an affecting proof, in the death of your friend and late associate, that you have no security for the continuance of your own lives to any distant period. For a moment, then, make the supposition, that in a very few years, perhaps months or weeks, you may find yourselves sinking under consumption, on a sudden attacked with fever or other violent disease, or by some unforeseen event, to which we improperly give the name of accident, placed in an instant at the brink of the grave! In such a situation, what kind of reflections would you wish to make on your past lives? Would it be any satisfaction, at such a moment, to look back on scenes of debauchery and profaneness; to remember that you had disgraced your natures, and

perhaps hastened your end, by the indulgence of licentious passions; to be conscious that the short time you have been permitted to spend in the world has not been improved to any of those valuable purposes for which a rational being ought to live; to recollect a series of actions which your righteous Judge has forbidden, and to feel yourselves entering into his presence under the dominion of dispositions which you are well assured he will condemn? Would the remembrance of vicious pleasures then afford you any compensation for the consciousness of guilt, and the anguish of a wounded spirit?—Would it not, on the other hand, afford you the most substantial ground of consolation and rejoicing to be able to reflect, that you had spent your short life innocently and laudably, that you had laid in a stock of useful knowledge, and established principles and habits, which you can carry with you into the life to come with an humble hope of your Maker's acceptance? Let me ask you also, (and I am sure that at least there are some here present who will not think this a trifling circumstance) whether, at such a season, you would not much rather that the recollection of your characters should minister consolation to the minds of your afflicted parents, than that it should add to the burden of their grief? Remember then, that it is a wise and virtuous son alone that maketh a glad father, but that a foolish son is a grief and a shame to his mother.

" On the supposition, then, that you will shortly receive a summons from your Maker to appear in his presence, you are convinced that it is your wisdom to spend your days in innocence and virtue. And surely it will be no less your wisdom if your lives be protracted even to old age. If you only regard the present state, a moment's reflection must convince you, that you are more likely to find a happiness that will last through life in a well-cultivated understanding, in habits of purity and temperance, and in the manly and rational pursuits of virtue and religion, than in the licentious gratification of appetite, or the dull round of dissipation; that the deceitful attractions of vicious pleasure will quickly fade, and be replaced by the pain and loathing of a diseased and

* Funeral Sermon for Mr. John Galway, a student at Warrington, who died Feb. 8, 1777.

wasted constitution; that a life of vicious indulgence will forfeit you the esteem of all the wise and good, and leave you useless outcasts of society, shunned by others and a load to yourselves, to drag on the poor remains of a life which will daily grow more and more insipid, till at last it becomes a useless burden, which you wish, yet dread, to lay down.

“ But the close of a life, however long, must come at last. What reflections and prospects will then best sustain your spirits? Whether will it be more desirable, at such a season, to review a life wasted in foolish and frivolous pursuits, dishonoured by a long train of vices, a life for which your own heart must condemn you; or to be able to look back through a long course of years employed in rational pursuits, in active services to your fellow-creatures, and in obedience to the laws of heaven; to leave an honourable testimony to your virtues in the hearts of your admiring friends; to make the last important step into the unknown world with an undisturbed mind, and to appear before the Judge of the whole earth with an humble hope of his acceptance, and a joyful expectation of eternal life?—You cannot doubt whether it will be better, at that hour, to have a heart oppressed with guilt, and agitated with terror; or to enjoy that peace which this world, with all its pleasures, cannot give.

“ Whether the impressions, which the late event has made upon your minds, will be permanent enough to influence your future conduct, time alone can shew your friends: but this conviction I am certain you now feel, that it is your wisdom to prepare for a similar event, which must certainly, and may soon, arrive to each of you.

“ You will soon be thrown among scenes of temptation, from which, hitherto in life, let us hope, you have been kept free. We cannot, if we would, nor would we if we could, take or keep you out of the world, in which it is our ambition and hope to prepare you for becoming eminently useful; but it is our hearts' desire and prayer for you all, that you may be kept from the evil.

“ But if vicious pleasures should entice you, if appetite and passion should draw you astray, if the licen-

tious and profane should be successful in employing their seducing arts to betray you, if you should unhappily forget, for a time, every serious truth of which you have here been reminded, I need not bid you recollect, your conscience will sometime force you to remember, that there was a time when you thought otherwise. In the moment of serious thought—and it will come—you will feel, that, though the sacred obligations of virtue, and the awful sanctions of religion, may for a time be forgotten or despised, they have a reality and importance which cannot be destroyed.

“ But let me hope, that every apprehension of this kind is without foundation: let me indulge the pleasing idea, that this solemn event has not spoken to you in vain.

“ It is now—O let it ever be, your firm resolve,

‘ My heart shall not reproach me so long
as I live;
Till I die, I will not remove my integrity
from me!’ ”

The company then separated, after a short devotional exercise, highly gratified with the employment of the four days.

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Manchester College, York.

THE next Session will commence on Thursday, Sept. 18th, 1817. It is very desirable that all the Students should assemble on that day, as the choice of apartments will take place on Friday, the 19th, and the arrangement of the Classes on Saturday the 20th. Public business will begin on Monday, Sept. 22nd. Applications for admission as Lay-Students, are requested to be immediately addressed to the Rev. Charles Wellbeloved, Manchester College, York, that the necessary preparations may be made for their accommodation.

T. H. ROBINSON,
J. G. ROBBERDS,

Secretaries.

Manchester,
Aug. 15th, 1817.

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Eastern Unitarian Society.

The Fifth Yearly Meeting of this Society was held at Framlingham, in Suffolk, on Wednesday and Thursday, June 25th and 26th. The Service of Wednesday evening was conducted

by Mr. Perry and Mr. Scargill. That of Thursday morning by Mr. Fullagar, Mr. Scargill and Mr. Madge. The Meeting was filled with attentive auditors, and it is hoped that all who heard the excellent discourses which were delivered, went away with an increased knowledge and love of the genuine doctrines of the Gospel. After the morning service, the business of the Society was transacted. Thomas Robinson, Esq., of Bury, in the Chair. It appeared by the Report, that the number of Tracts circulated in the past year, exceeded that of any former one. The Committee having recommended to the different churches in the Association, the formation of Fellowship Funds, as a measure well calculated to unite the Unitarian body, and to call its powers into easy and active operation; the meeting resolved, that the report be printed and generally circulated among the respective congregations in Norfolk and Suffolk, in order to prepare the way for the adoption of so beneficial a plan. The Treasurer's accounts were then laid before the Society, and its funds appeared to be in a flourishing and improving state. Mr. J. L. Marsh and Mr. Edward Taylor were re-elected Treasurer and Secretary for the ensuing year, and the next yearly meeting was appointed to be held at Palgrave, on the last Wednesday and Thursday in June. Fifty-five gentlemen and ladies afterwards dined at the Crown Inn, George Watson, Esq., of Saxlingham in the chair. The assembling of such a number at so small and (to most of the subscribers) distant a town as Framlingham, is a gratifying proof of the increasing interest that is felt in the objects of the society, and of the respect which is felt by all, for the amiable and excellent minister of the place. When the sentiment, "Civil and Religious Liberty all over the World," was given after dinner, Mr. Madge observed, that the declaration of such a wish must at all times be congenial to the mind of every Unitarian. It was to their honour that they had uniformly shewn themselves consistent friends to both: civil and religious liberty were indeed so intimately connected, that they must flourish or decay together. But in times like the present, when the cry of heresy and blasphemy was raised

for the basest purposes, it behoved us to shew our attachment to the great cause of freedom by every possible exertion. If we slumbered, the enemy would sow tares, and the noxious and baneful weeds of bigotry and persecution would choke and poison the pure doctrines of the Gospel. We must have our loins always girded, and be ready to meet and repel every attack upon our religious privileges. He had understood that the disgraceful prosecution against Mr. Wright, of Liverpool, would be persevered in, upon the ground that his sermon was calculated to bring the doctrines of the Established Church into contempt. If so, what Unitarian preacher could hope to escape persecution, provided he performed his duty? He could not speak of the Trinitarian doctrine, without saying it was self-contradictory, and contradictory to the language of Scripture. This might be called bringing the established religion into contempt. But he had no reason to doubt, whatever the event of this prosecution might be, that his brethren would, with the apostle, resolve "to obey God rather than man," and not be deterred by any unmanly fears from the fearless and open avowal of religious truth. The Chairman having given "the memories of Emlyn, Manning and Barron, the fathers of Unitarianism in this district,"—Mr. Toms detailed several very interesting particulars relating to those venerable champions of the Unitarian faith. The health of "the Bishop of the Diocese" having been given, Mr. Madge took occasion to pay his tribute of the sincerest esteem towards that excellent man. He had had the pleasure of receiving the most respectful attention from him, and he believed no man living better understood, or more highly valued the true principles of religious liberty than the Bishop of Norwich. The Chairman then gave "May all our Dissenting brethren learn and love the liberty in which they stand, and resist every attempt from within and without to enslave them." Mr. Edward Taylor said, that our duty, when open attacks were made upon the rights of conscience by those without, had been so ably laid down by his friend Mr. Madge, that he should confine himself to a few observations on the other sort of at-

facks which the toast alluded to. It was most strange that Dissenters should seek to put a yoke of bondage about the necks of their brethren, or that they should be found publicly supporting the avowed enemies of civil and religious liberty. Such, however, he lamented to say, was the case. Instances of the sort were too numerous. In the recent election for the county of Norfolk, Mr. Butterworth, well known as a leading character among a certain class of Dissenters, had written circulars to many individuals in order to influence their votes in favour of the candidate, who boasted that his success was principally owing to the support he had received from the Clergy and the Administration. These letters had been eagerly caught at during the contest, printed and circulated among the Dissenters with this title: "Copy of a Letter from Joseph Butterworth, Esq., the member for Coventry, a great patron of charities and of the Dissenting interest." From some Dissenters he received the answer which his letter deserved, but many were influenced by this "patron" of their cause, to desert their principles. He regretted to observe, among many of their ministers, a cringing and courtly servility, wholly unworthy the descendants of the Puritans. We had lived to witness strange conduct among Dissenting ministers. One of them had signalized himself by reading the Church of England Liturgy in a chapel before two Royal Dukes. Between such men, and the venerable fathers of non-conformity, there seemed to be nothing in common but the mere name. Such conduct on the part of their ministers had produced on their flocks the effects which might naturally be expected. Many, whose ancestors had signalized themselves by their attachment to non-conformity, were now seeking church or corporation honours, while others were only held to the Dissenting interest by a thread. He trusted, that the ministers of the Eastern district, and those more especially whom he then saw, would shew how deeply they felt the value of the principles of non-conformity, by a sedulous and earnest inculcation of them.

In the course of the afternoon the exertions of the living as well as the

memories of the departed champions of the Unitarian cause, were gratefully remembered; a spirit of Christian friendship, zeal and union, pervaded all present, and it is hoped that the impressions derived from this meeting, will be lasting and beneficial.

Kent and Sussex Unitarian Christian Association.

The Annual Meeting of the Kent and Sussex Unitarian Christian Association was holden at Tenterden, on the 25th June, when a discourse was delivered by Mr. Thomas Rees, F. S. A. from Isaiah xl. 25, to a numerous and very attentive auditory. In pointing out the principal objections to the commonly received doctrine of the Trinity, he shewed the utter inconsistency of the supposed derivative existence of the Son and the Holy Ghost from the Father as the source, with that self-existence which is essential to the one true God. He exhibited the absurdity of imagining that there can be in any sense, three omnipresent persons to constitute the one Jehovah, and severally exercising infinite power throughout the universe. He contrasted the simplicity of the Unitarian system, with the glaring incongruities attending the idea of the union of the Deity with human nature, so intimately as to constitute one person, with a creature who was subjected to the imbecilities of infancy and childhood, and the general infirmities attendant on our mortal frame, more especially with the notion that the immortal God could become mortal, and partake in the expiring agonies of the man Jesus.

The devotions were conducted by Mr. L. Holden and Mr. A. Harris. 882 Tracts, calculated to explain and illustrate the principles of Unitarian Christianity, or to vindicate its evidences and enforce its obligations, have been distributed by the Society in the last year. Among these are 49 copies of Mr. Fox's luminous sermon, on the Comparative Tendency of Unitarianism and Calvinism, and 190 of Mr. Wright's useful Essays on various points of Controversy; particularly 44 of his Essay on the Universal Restoration. As the ultimate destination of that large portion of mankind, whose moral state on the great day of judgment, will disqualify them from enter-

ing into the immediate participation of immortal felicity, is not distinctly predicted in the Scriptures, Unitarians are uniformly agreed only in the conclusion, that *endless torments* is a doctrine most remote from the designs of the all-merciful Creator. Were inquiries more confined to objects nearer our observation, such as the nature and design of death, of the universal resurrection, some to the immediate fruition of immortal felicity, and others to a state of *judgment*, and just discrimination in the condition and treatment of vicious characters, according to their various degrees of guilt, it is probable that the most satisfactory inferences would be derived respecting the wise and beneficent purposes of God, although the *ultimate* result of his dispensations may exceed the reach of our faculties fully to determine, and as it respects the offending part of mankind, may at present be involved in awful uncertainty.

Much interesting information was received from our friends from different quarters. The free spirit of truth is exerting itself, by various methods, for promoting both its diffusion and its increasing influence on the minds of those by whom it has been already embraced. Our Cranbrook friends, by their Secretary, (Mr. W. Dobell,) write as follows:—“Our chief means of making our opinions known, are by pulpit discourses, public conferences and private conversation. At our conferences we occasionally have some written addresses from the younger part of our friends, both male and female, which do credit to their understanding and their hearts, and which we wish to encourage, not only in our own but in all our societies.” The like rational and interesting methods are actively pursued by our friends at Battle, where a variety of controversial tracts, chiefly by Mr. Wright, have been copiously distributed, and much exertion has been successfully made in calling forth talent at their public conferences, which are numerous attended. This practice of engaging the active powers of the mind and its social affections in the mutual investigation and discussion of truth, and thus of giving it a general interest and impression, which can never be produced while the faculties remain in

passive inaction, has been partially adopted in most of our other societies. As the sublime truths of religion are distinguished from the gross errors with which they have been confounded, by their readiness to court the light, so it is by calling the mind into action, and infusing their sacred influences through the affections, as they flow in social intercourse and free discussion, that they can be expected to maintain their sovereign sway over our conduct. While our brethren are thus engaged in edifying one another, they are, we trust, aware of the peculiar care which is necessary, in rendering religious and moral truth intelligible, and consequently interesting to their children. The attention which some of our Maidstone friends have devoted to this humble but useful undertaking, has proved the means of awakening an interest to the objects of religion and duty in their young minds, and the effects of it are apparent in their deportment.

It appeared from the information of two of our Dover friends that Unitarianism has recently made an extraordinary progress in that town. Its principles having been distinctly stated and illustrated, a great degree of interest has been very extensively excited, and the General Baptist chapel, in which these laudable exertions are made, is now overflowing with a vast accession of persons, won by the force of evidence and the beauty of truth. A very effectual instrument in the production of these great effects, has been of so humble a nature, that it may serve as a useful hint of the practicability of promoting *truth* by much less costly means than those which custom has sanctified to the support of *error*. One of those shops to which we resort to have the *exterior* of the seat of intelligence adjusted, has been very successfully employed by its worthy proprietor in furnishing the *interior* with just conceptions concerning the Creator. Numerous Unitarian Tracts have been distributed from it, and it has been made the centre of much interesting and profitable discussion.

The attention of the *truly* respectable body of General Baptists having been drawn toward the great question concerning the object of worship, we find them at their late association at

Cranbrook denominating themselves "the old Unitarian General Baptists." But it appears that some of the members of the church at Smarden and Staplehurst have lately seceded from the connexion, and by a letter addressed to their late pastor (Mr. B. Austen), have expressed themselves as if their hopes were founded rather on the imaginary agonies and death of their Almighty Maker, than on the resurrection of the man Jesus from the "dust of death" to a state of undying felicity. Mr. Austen has since been excluded from their pulpit, and with about twenty of his friends has withdrawn to a private house to celebrate the worship of the *only living and true God*.

A distinct statement of the rules, with some new regulations, including several additional objects received the sanction of the society, and we trust will prove the means of cementing our union more closely and rendering it more efficient. The unanimous thanks of the society were voted "to Mr. John Wright, of Liverpool, for the truly Christian manner in which he has conducted himself under the prosecution that has been commenced against him, for the open avowal of those holy and benevolent principles for the promulgation of which they were associated." The society also expressed "their condolence with Mr. Charles Herbert, under the very distressing circumstances to which he has been exposed on account of his firm adherence to principle." Mr. Herbert embraced the opportunity of expressing his acknowledgments to his benefactors in a written address, of which the following is an extract: "It is with feelings of the highest gratitude I return you my most sincere thanks for a most kind, benevolent and liberal support of a wife and nine children during the last six months, a support so truly liberal, that I have been furnished with the means of seeking a situation whenever one has offered, which I could not have done had it not been for you. In scarcely any other breast has my deplorable case excited the least feeling of compassion, not even amongst my nearest relations—very far from it. I have at last taken a house at Dover for the education of a select number of young gentlemen, in all the various

branches of commercial and polite education, and hope, by a strict attention to the improvement of my pupils, still to merit the protection of my worthy friends." Justice requires that it should be added that, though our friends in Kent and Sussex have contributed to the relief of Mr. H. according to their abilities, and though we are indebted to a friend for a very liberal donation, yet it is to our friends in London and other more distant parts, chiefly through the medium of Mr. Aspland and Mr. Belsham, particularly to the ample largesses of a philanthropist whose name has not been announced, that he owes the principal of the support which he has received.

We shall only add, that a company of about one hundred and forty friends dined together, and were joined by about fifty more who cordially united in some appropriate sentiments which were given on the occasion. The case of Mr. John Wright, in particular, drew forth some animated remarks, and excited much interest. All appeared much encouraged to unite and proceed in the work of endeavouring to call the attention of our fellow-men to an examination of their religious principles, that they may be led to distinguish "what is truth," to estimate its value, and to embrace it "in the love of it."

Maidstone, T. PINE, Sec.
July 11, 1817.

Since the above meeting, the following Petition for relief from the requisition to submit to the performance of the Marriage Ceremony has received nearly five hundred signatures, and has been presented to the House of Commons by Mr. W. Smith, and, we believe, to the House of Lords by the Marquis of Lansdowne:

"To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled;

"The Petition of the Associated Unitarian Christians of Kent and Sussex—Humbly sheweth,

"That your Petitioners, dissenting from the Established Church upon the principle that Christ is their sole Head in matters of religion, are deeply impressed with the inconsistency of submission, on their part, to the Marriage Ceremony of that Church, as an

act whereby its authority to decree rites and ceremonies is acknowledged, and this their leading principle of dissent is violated.

“That as Unitarian Christians, your Petitioners cannot exculpate themselves from the charge of a palpable violation of moral principle in joining in devotions addressed to the Father, the Son, and the Holy Ghost; and particularly in receiving a benediction pronounced for the ratification of the ceremony, in the name of God the Father, God the Son, and God the Holy Ghost.

“That finding that the British Legislature, in an Act passed in the reign of his Majesty George the Second, relating to Marriage, recognised the importance and sufficiency of such religious scruples, by exempting the Jews and Quakers from all obligation to submit to its provisions, so far as it respected the Members of their several communions; your Petitioners feel encouraged to submit their case to the consideration of your Honourable House, and humbly to petition, that they also may be allowed to marry among themselves, in conformity with their religious principles. And your Petitioners will ever pray.”

South Wales Unitarian Book Society.

THE Annual Meeting was held at the Unitarian chapel in Carmarthen, on Tuesday the 8th July instant, and not on Thursday the 10th, as stated by mistake in the notice, which appeared in the Repository for May. The services commenced on Monday evening, July 7th, when the Rev. Rees Lloyd, of Kingswood, near Birmingham, read the Scriptures and prayed in English. The Rev. D. Davis, of Neath, preached an interesting English sermon from Rom. viii. 32, and the Rev. John Thomas, of Llwyn-y-groes then delivered an excellent Welsh discourse on *Religious Liberty*, from Rom. xiv. 4, 5, and the Rev. William Rees, of Penrhaw, closed the service with a Welsh prayer. On Tuesday morning the service was introduced in English by the Rev. R. Awbrey, of Swansea; then the Rev. T. Rees, of London, delivered a masterly statement of the *objections to the doctrine of the Trinity*, from Isaiah xl. 25, “To whom will ye liken me, or shall I be equal, saith

the Holy One?” The Rev. John James, of Bridgend, afterwards preached a most admirable Welsh sermon on *the perfect and universal love of God*, from 1 John iv. 8, “God is love,” and concluded the service. The business of the society was then transacted in the chapel; several new members were added to the list, and the next anniversary appointed to be held at Llwyn-y-groes, in Cardiganshire; the Rev. John Evans, of Carmarthen, to be the preacher. A large company of country people afterwards retired to an Inn to partake of refreshments, provided for them by the congregation. The ministers, twenty-four in number, and a respectable party of friends, in all fifty-seven, dined on an economical plan at the White Lion Inn. After dinner, the usual sentiments being proposed from the chair, gave rise to several appropriate and animated speeches; and the afternoon was passed in the utmost harmony. The evening service was introduced by Mr. T. Rees, and Mr. Awbrey preached a very judicious and impressive discourse, in English, on the *object and nature of Christian worship*, from John iv. 23. The venerable and Rev. D. Davies, of Llwyn-rhyd-Owen, then preached in Welsh from Phil. iii. 20, an engaging sermon on *the heavenly citizenship of true Christians*, and concluded the service with prayer. The congregations at all the services were very large and respectable, and many persons attended from the neighbouring counties of Glamorgan, Cardigan and Pembroke. The meeting will be long remembered by all the friends present with feelings of satisfaction and delight.

July 20, 1817.

T.

Unitarian Tract Society, West Riding of Yorkshire.

THE second Anniversary Meeting of the Unitarian Tract Society, for the West Riding of Yorkshire, was held at Wakefield, on the 11th of June last. The business of the day commenced with Divine Service; of which the introductory and devotional part was conducted by the Rev. John Kenrick, A. M. Solemn, earnest and impassioned was the address to the Deity; and we trust, it ascended as the incense of praise, from hearts sincere.

The Rev. Thomas Jervis addressed the audience from John xiii. 17: "If ye know these things, happy are ye if ye do them." The venerable preacher, in a strain of masculine argument, and with a delivery the most impressive, pointed out the value of Christian knowledge, and the propriety of using our rational faculties in our researches after truth. He then dwelt, with the happiest effect, on the practical influence this knowledge should have on our lives. It was a clear, copious, and irresistible torrent of reasoning; exhibiting the same evangelical style and spirit, so conspicuous in the discourses with which that gentleman has already favoured the religious world.

After the service, the report of the Tract Society was read by the Rev. R. Astley, of Halifax, who had kindly accepted the office of Secretary, in the room of the Rev. H. Turner, removed from Bradford to Nottingham. The report was highly satisfactory, and called forth some excellent observations from different members, expressive of the utility of the Association, not only in the diffusion of Christian truth, by the distribution of tracts, but also in forming a bond of union between the ministers and members of different congregations. Before the formation of this Society, the congregations of the Protestant Dissenters seemed almost isolated; now they meet, co-operate, and by their united and unslackened efforts, produce in these parts the most astonishing revolutions in the minds and hearts of men.

When the business of the Tract Society was concluded, about sixty gentlemen sat down to a plain and comfortable dinner, at the Strafford Arms. Many subjects congenial to the purposes of the Meeting were introduced; among which, of major importance, was the infant cause at Huddersfield. A statement of its rise, progress and present condition was given by the Rev. J. Donoughue, of Lidgate. The success which had attended the labours of Messrs. Beattie and Donoughue in that populous place, and the flattering prospects which still offered themselves for future exertion, interested every heart, and awakened a generous desire to support an undertaking which promised such happy

results. Dr. Thomson, who may be truly considered as the parent of the cause, stepped forward and made a most fervent and pressing appeal to his friends in its behalf. It proved irresistible. A liberal subscription was immediately entered into, which would more than cover all the expenses of fitting up our new place of worship.

The Rev. John Gaskell, who is lately settled at Thorne, gave a most pleasing account of the Society there. He found them well-informed, united in love and glowing with zeal. In the name of his congregation, he desired that Thorne might be added to the Association, and the Annual Meeting held there in rotation.

The next Anniversary is to be considered as the Lidgate Meeting; owing, however, to its proximity to Huddersfield, and for the sake of convenience, and the encouragement it will afford our brethren there, it is proposed that it shall be held in that town; when we hope a numerous attendance will witness, and celebrate the complete triumph of Unitarianism in Huddersfield.

J. D.

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Western Unitarian Society, and Devon and Cornwall Association.

THE Annual Meetings of the Western Unitarian Society, and the Devon and Cornwall Unitarian Association, were held at Exeter, on Wednesday, July 9th. Divine service was introduced by the Rev. Benjamin Mardon, of Glasgow; the Rev. Joseph Fawcett, of Yeovil, offered the general prayer, and the sermon was preached by the Rev. John Kenrick, M. A., Classical Tutor at Manchester College, York. Mr. K.'s text was 1 Tim. vi. 4: "The doctrine according to godliness." The sermon was an able, judicious and eloquent defence of the Unitarian doctrines as being best calculated to promote godliness. We have great pleasure in informing the Unitarian public, that they may soon have an opportunity of perusing it, as Mr. K. has promised to comply with the unanimous and earnest request of both societies by its speedy publication. After the service the meetings for business, first of the Western Unitarian Society, and then of the Devon and Cornwall Unitarian Association, were

held in the vestry of George's Meeting, William Brown, Esq. of Cul-lumpton, a member of both societies, in the Chair. The Subscribers present had the pleasure of witnessing a considerable accession to their body, and amongst others, the venerable Mr. Bretland, whose learning and talents have long since made his name familiar to the friends of Unitarianism, became a member of both societies. Ilminster, Somersetshire, was fixed upon as the place for the next annual meeting of the Western Unitarian Society, and the Rev. T. S. Smith, M. D. of Yeovil, was appointed to preach. The Devon and Cornwall Unitarian Association resolved to hold their next meeting at Tiverton. Upwards of eighty of the subscribers and friends to both societies dined together at the New London Inn, Richard Hall Clarke, Esq. of Bridwell, in the chair. After dinner, Mr. Kenrick, Mr. Rowe, Dr. Carpenter, Mr. Worsley, and several other gentlemen, addressed the company. There was service at George's Meeting on Thursday morning, at seven o'clock, when the Rev. W. Evans, of Tavistock, conducted the devotional part, and the Rev. Dr. Smith preached. The congregations were numerous and respectable; a great number of ministers and many other distant friends of the societies were present, and the meeting was altogether a highly interesting and important one.

Exeter, July 20, 1817. W. H.

Tiverton Unitarian Chapel.

Amount of Subscriptions received, inserted in Mon. Repos. for June	£73	15	3
<i>Since Received,</i>			
Mr. Hornsey, Exeter	1	1	0
Mr. Matthew Dunsford, Teignmouth	1	0	0

THE friends of the cause at Tiverton, solicit the further assistance of those who are desirous to promote their object, in order that they may be enabled to pay the balance remaining due from them, which amounts to about £25. Small as this sum may appear, yet having already raised amongst themselves as much as they can with prudence contribute, they are unable at present to obtain sufficient to discharge the few accounts that are unpaid. Since their last re-

port, they have been favoured with the services of the Rev. Thos. Howe, of Bridport, who spent two Sabbaths with them, on the first of which he administered the Lord's Supper to a few of the members; and, at their request, he preached again on the evening before he left Tiverton. His services were highly acceptable and interesting to all who attended them; and more particularly so, from the great degree of interest he has shewn, both by his personal exertions and solicitations, in behalf of their infant cause.

A letter was drawn up, and signed by all the members, (previous to his leaving Tiverton,) expressive of their grateful acknowledgements, accompanied by a request that he would repeat his visit to them, at some future time convenient to himself. To which he returned a most affectionate reply; assuring them that he should always continue to feel the greatest interest for their future welfare and prosperity, and be most ready, on all occasions, to render them any advice or assistance in his power.

M. L. Y.

16th August, 1817.

Subscriptions are received by the Rev. Dr. Carpenter, Bristol; Rev. R. Aspland, Hackney Road; Rev. Thomas Howe, Bridport; Mr. George Dunsford, or Mr. M. L. Yeates, Tiverton.

Parliament Court Chapel Auxiliary Unitarian Fund.

SIR,

HAVING read with much interest Dr. Thomson's remarks on penny-a-week societies, in the Mon. Repos. for October last, and the accounts, in a subsequent Number, of the adoption of his plan at Birmingham and Swansea, it is with pleasure I announce the formation of an *Auxiliary Unitarian Fund*, by the congregation assembling at Parliament Court Chapel.

This society originated in an unanimous resolution of the congregation, which has been carried into effect with great zeal and success. The regulations are not materially different from those already before your readers. The number of subscribers is already considerable, and is rapidly increasing.

I am requested to communicate this fact, in hopes that, together with the

instances already recorded in your pages, it may act as a stimulus upon other congregations, to adopt means so easy and effectual for the promotion of our common cause. It is an important recommendation of this scheme that, while it furnishes ready aid to necessitous congregations for building or repairing chapels, &c.—to our book societies, academies and other institutions, it is also eminently useful to the congregations by which it is adopted. Your former correspondents have shewn its advantages as forming a bond of union, and increasing or creating in our youthful and poorer members, an interest about the principles and progress of the religion which they profess.

Were such societies generally formed, they would remedy two great evils in the present mode of raising money for building chapels. Of the sums now raised for this purpose, a considerable proportion is, of necessity, sunk in the travelling expenses of the collector. The amount collected is also much more dependent on temporary and accidental circumstances than on the merits of the case. By the proposed plan, the relative claims of the applications would, it is probable, be pretty correctly estimated, and the sum voted would be transmitted immediately, and without drawback. This would be advantageous both to contributors and recipients.

I cannot conclude without expressing my thanks to the benevolent and zealous individual by whom this useful plan was formed and recommended, and my wishes for its speedy and universal adoption.

W. J. FOX.

*Hackney Road,
18th August, 1817.*

*Subscriptions to the Unitarian Chapel,
Glasgow.*

Mr. John Bowring, Hackney	-	1	0	0
Rev. John Evans	-	1	1	0
Three small Subscriptions in Worship Street	-	0	4	6
Messrs. Balls	-	1	1	0
Rev. Joseph Hutton	-	0	10	6
Mr. Edward Bowring	-	1	0	0
Mr. E. Batten, Yeovil	-	1	1	0
Senex Cornubiensis (By Mr. Asp- land)	-	1	0	0
		<hr/>		
		£6	18	0

Manchester College, York.

The following sums have been received on account of this Institution.

Congregational Collections.

Stockton on Tees, by the Rev. Samuel Kennedy	-	2	0	0
Liverpool (Paradise Street), Rev. P. Houghton	-	38	8	6

Benefactions.

A Friend, by the Rev. John Kentish, Birmingham	-	2	2	0
Mr. Joshua Miller	-	1	1	0
J. P. Heywood, Esq. Wake- field, (third benefaction)	-	5	0	0
Miss Hodgson, Hull, towards the discharge of the remaining debt on the York buildings	-	5	5	0
Joseph Oates, Esq. Weetwood Hall, near Leeds	-	10	10	0
Thomas Colfox, Esq. Bridport	-	20	0	0
J. R. Freme, Esq. Liverpool	-	30	0	0

New Annual Subscriptions.

Mr. Edmund Ashworth, Bolton le Moors	-	1	1	0
Joseph Dawson, Esq. Royds Hall, near Bradford, York	-	2	2	0
John Strutt, Esq. Belper, Der- byshire	-	2	2	0
Rev. James Parry, Liverpool	-	1	1	0
Mr. Eyre, Nottingham	-	0	10	6
Mr. R. W. B. Sanderson, Man- chester	-	1	0	0
Robert Andrews, Esq. Rivington Hall, near Bolton le Moors	-	2	2	0

£124 5 0

G. W. WOOD, *Treasurer.*

Manchester, July 12, 1817.

*Subscriptions towards defraying the
Expenses of the late Enlargement of
the Burial Ground of the Unitarian
Chapel at Thorne.*

By Dr. Thomson.

Abraham Crompton, Esq. Lune- villa, near Lancaster	-	5	0	0
Mrs. Heywood, Halifax	-	1	1	0

By Rev. T. Johnstone.

The Misses Lumb, Wakefield	-	2	0	0
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By Rev. R. Aspland.

Rev. B. Evans, Stockton	-	1	1	0
Mr. David Walker, Hoxton	-	1	1	0
Mrs. Severn, Broughton, Notts.	-	1	0	0
Mr. Mace, Tenterden	-	1	0	0
S. Gawthrop, Esq.	-	5	0	0
Birmingham Fellowship Fund	-	2	0	0
Rev. James Yates, Birmingham	-	1	0	0

Thorne.

Rev. J. Gaskell	-	1	1	0
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N. B. There still remains a debt upon the Unitarian Chapel at Thorne, of about nineteen pounds, incurred by enlarging and enclosing the burying ground, &c.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;
OR,
The Christian's Survey of the Political World.

THE events of the last twenty-five years are acknowledged, by the men of the world, to be amongst the most surprising that have been recorded in the pages of history; yet they seem to have made but little impression on what is called the religious or serious or evangelical public. To this Protestant country the conclusion of the war and the facts daily announced are deeply interesting; and every true Christian will, notwithstanding the alarming appearances they wear, preserve his confidence in God, that however triumphant the cause of the pretended Holy Church may be, yet its inquisitions, its infallibility, its rising pomp are hastening to destruction final and complete. The European world has been set against republics. Every thing republican has, with the utmost care, in every instance, except that which is the most important, been either weakened or destroyed. Holland, Genoa, Venice, and most of the smaller republican states have disappeared. Yet one republic remains, and before it, as in former times before its prototype, sovereigns bow down with awful reverence, and receive its mandates in the government of their own estates. The former republic was founded on force, the latter on fraud. The writings of our ancestors for the last three hundred years are filled with protestations against the latter: their descendants, in these days, view it with complacency, and have been mainly assisting in restoring it to a state, from which at one time it seemed to have been precipitated for ever.

The Papal republic stands again upon its legs, for a republic it is, and of the worst species. The members of this republic are spread through the nations of Europe, each individual in it deriving some power from its head; and all who have sufficient talent may aspire to the highest dignities of this extraordinary state. The Pope, the pretended Holy Father, is elected from the dignitaries who form his council, and who for the greater part are Italians; but policy requires that some should be admitted from the kingdoms which pay their homage to the republic, and in general the men selected possess great talents natural and acquired. With the nomination of their subjects the kings are much pleased, and the House of Bourbon, the great protectors, sons and servants of this republic, has been lately gratified by the nomination of three persons, on whom the French king placed, with solemn pomp, the Cardinal's hat received from the pretended Holy Father, after the usual pretended apostolical benediction.

In addition to these dignities, conferred upon three subjects of France, the Bourbon king has entered into a treaty with the republic, by which he is permitted to make a new arrangement of ecclesiastical benefices in his kingdom. The number of archbishoprics and bishoprics is to be increased, by which means the kingly authority is expected to be more firmly consolidated, and the republic, by the increase of its higher dependents, cannot but be benefited. This is one of the most extraordinary delusions that has ever taken place. A sovereign applies to a foreign state to erect offices in his own dominions. A sovereign, priding himself on his birth, bows down to one, perhaps, born in the lowest situation of life; he who boasts of descent from kings for a thousand years, who looks upon legitimate authority to be vested in him by a kind of Divine right, is content to reign with divided authority; the republic possessing the homage of a great part of his subjects, of whom some one may come to be its head, and to claim from his king allegiance next to Divine.

That the sovereigns of Europe, with unbounded authority, several of them in their respective states, should feel it necessary to be dependent on a foreign republic, which at times has exacted obedience in a very harsh and severe manner, is only another proof of the power of delusion over the minds of men; though, perhaps, in this case they are not so completely shortsighted as may be imagined. There are two parties in the fraud. The priest is to support the despot, and the despot the priest, in the common cause, by which each is to gain an advantage at the expense of the people. This does not prevent the two parties, when the latter are not concerned, from endeavouring to get the better of each other; and, as circumstances require, each calls the people to his assistance. This the Protestant sees through well enough; but the people, who are in subjection to the pretended holy republic, remain, and are likely to remain for some time, subject to the delusion.

The necessities of Spain have also required the assistance of the pretended Holy See. A great part of the revenues of that country is possessed by the subjects of the republic, according to whose doctrines they are hallowed, and to be kept inviolate from the touch of the state in which they are situated. But the republic has a power over these revenues, and by an humble petition of the king and an explanation of his circumstances, the republic has granted to him a certain portion of these revenues, for

the relief of his necessities. To this order from the highest power, to the denunciations of the pretended Holy Father, the clergy of Spain will be bound to submit; for, armed now with the authority of the republic, the king can use compulsory means to bring into due order any of the refractory members. How far this will go down with the clergy of Spain time will shew. It may occasion temporary discontent, but the dissatisfaction of inferior members can be of no avail against the orders emanating from the republic, and executed by the civil authority. Thus under the name of Christ, who has expressly said, that his kingdom is not of this world, one of the most artful schemes of worldly policy has been established. It has lasted for a great length of years, and is so deeply rooted in the interest of kings and a portion of the people, that it will require many years for its overthrow. Still its ruin is impending, and when the mighty colossus is destroyed, future ages will read with wonder and astonishment to what a degree the minds of their ancestors had been debased, and under what thralldom they had been held, by following the traditions of men, instead of the commands of their Saviour; what a heavy yoke they had thus imposed upon their own necks, instead of listening to him, whose yoke is "easy and whose burthen is light"!!!

How far the Protestant world has been guilty in aiding or abetting the advancement of this republic from its fallen state is a very serious question. The subject is very well discussed by Mr. Bicheno, in his late treatise on the Fulfilment of Prophecy, and to his fourth chapter the reader is referred for ample matter for devout contemplation.

Reports are current that the King of Spain, not content with the aid that he has received from the republic, has solicited and obtained assurances of succour from another quarter. This is from the most powerful monarch in the Greek church. Russia is said to have been called upon to lend its troops for bringing into subjection the refractory colonies in America. We hope, and trust, that the report is false; for independent of the sorrow that every man must feel at the restoration of the cruel tyranny of Spain in America, and the withholding from so large a tract of the world the benefits of intercourse with all but its unnatural mother, it is evident that such assistance will not be afforded by Russia, but on the promise of some equivalent for its services. Even this equivalent has been stated, namely, the island of Majorca, in the Mediterranean, and a vast tract of land in California. On the one hand the English, on the other the United States, must look with a jealous eye, and at any rate, before the desired object is obtained—the

reduction of the refractory colonies, the probability is, that other powers will interfere, and thus the coals of war may again be rekindled in Europe. When we consider, however, the immense tract of country to be subjected, the difficulty and expense of conveying troops, the temptations that may be offered to them to desert their colours, this undertaking seems as little likely to be attended with success as that once made by this country to subjugate its brethren in the United States.

Russia is endeavouring to raise a loan, but not a word on the Spanish scheme is advanced in the proposal. The terms of it have been published in London, and it is not unlikely that it may meet with lenders in this country. They should consider, however, before they part with their money, whether it may not be employed in an object which cannot, if attained, but be disadvantageous to this country. For, if it succeeds, the English will be cut off from an advantageous trade, and besides, Russia will obtain settlements which may produce effects highly injurious to the children of the lenders. Such reflections cannot be expected to have much weight with those who look to the greatness of the interest rather than the security of the principal; but there are objects enough in this country to employ their capital, and few are the speculations which will not turn ultimately to a better account than a foreign loan. The persons who profit, are those who make the first advances, and they take care to secure themselves long before the day of non-payment can arrive.

The German Diet is slow in its resolves, and from the little that can be gathered of its movements very little advantage will be derived to the people from this assembly. There is, however, in that large country a great degree of liberty of the press, and the power of the princes is kept a great deal in check by the superior information that is, through its means, daily circulated. In some of the states advances are made which cannot fail of producing an impression on the others. The kingdom of Wurtemberg is likely to improve its constitution by representation; that of Prussia hangs on a doubtful balance. But in one thing they all seem inclined to concur, and that is in invectives against our country for its supposed monopoly of commerce. We are represented as turning every thing to our own advantage; whereas, in fact, our distresses, occasioned by the war, have forced us to sell at lower prices than usual, and it is their own fault if they do not imitate our industry. Be this as it may, the political speculations of our neighbours are by no means favourable to the high opinion which we hold of ourselves, and the truth will, without great difficulty, be discovered by any one who will give

himself the trouble of weighing the arguments of both parties.

The insurgents in Spanish America are increasing daily in strength, but every account is filled with horrors produced by the implacable cruelty of the Spaniards. This of course produces irritation on the other side, and the conflict promises to be still of long duration. Should the Russians enter the field, the period of misery will be prolonged; but the extent of territory to be subjugated is so great, that little apprehension need be entertained of the final result. The government of the Brazils has completely subdued its adversaries, and the king will probably soon be induced to revisit his European dominions.

Our ambassador to China is returned from his unsuccessful expedition, and we may expect from the pen of some well-informed men in his train, some details not only of the embassy, but of the state of that interesting country. The progress of Christianity in it is an important subject, and that it is making some way we cannot doubt, as the ruling power employs severe measures against it. The policy of preventing the entrance of foreigners into that kingdom may well be justified by a view of what Europeans have done in the neighbouring states.

At home the usual quiet prevails during the summer months. The parliament having rested from its labours, and politicians being engaged in rural occupations, there is time, as Burke very properly suggested, for reflection on the measures of the winter. Plots are no more heard of. The spies seem to have done their business, and to have also their summer vacation. Of the prisoners immured nothing is heard, and they will, probably, be dismissed silently to their homes. A plentiful harvest is likely to remove our fears of farther distress from any thing but want of work in the manufacturing counties: but the hand of benevolence, which was so generally extended in the last winter, will not be shut, if farther calls should be made upon it.

In this time of general repose a great political question has been agitated in the metropolis, and notwithstanding the Suspension of the Habeas Corpus Act, two larger meetings have been holden, and as strong language has been used as in the time of perfect freedom. This question was brought forward by a name, which will stand recorded in the annals of benevolence as high as Howard's. The object of the latter was to meliorate the condition of the prisoner:—to give to the lower classes the advantages of education, and of all the improvements made in society, and with them good food, proper clothing and wholesome habitations, is in the plan proposed by the former. Of the benevolent

views of Mr. Owen not a doubt can be entertained, but in the practicability of his plan and the ultimate benefit to be derived by society, the meetings called by him did not concur. His scheme, therefore, has apparently fallen to the ground, but there will be great want of wisdom in its opponents if they do not avail themselves of the many useful suggestions which, in the course of the discussion, have arisen both from the proposer and the opposers of the plan.

Mr. Owen proposes, that a certain quantity of land should be procured and laid out for cultivation by a certain number of poor families, who will, by their combined labour and union, be enabled to obtain all the comforts of life in a much greater degree than they do at present. Their children are to be educated in a manner suited to reasonable beings, and freed from the sectarian prejudices which now so much embitter life. They are to be taught that their greatest happiness, as indeed their real happiness is, and what is expressly taught by our holy religion, is to promote, as much as in them lies, their neighbours' welfare. Buildings are to be constructed suitable to the plan. In these a great saving is made by the food being prepared for a great number, and all coming from their own land. The married people will have cottages with a garden, and according to the description every thing is to bear an air of comfort procured by easy labour.

The objections to the plan were, first, That they would produce such an excess of population that the country could not support it. This was founded upon a fanciful argument, on the proportion between population and the supplies of food, the former increasing in an arithmetical, the latter in a geometrical progression; the consequence of which would be, that if one district only was formed, and others gradually supplied from it, and the first population consisted of a thousand persons, the whole island would be peopled with paupers at a certain time. Thus if the first hive doubled itself in thirty years, and so of the rest, in less than a thousand years the population would exceed eight thousand millions; if it doubled itself in fifty years, in five hundred years' time the produce of the first hive would be upwards of a million, and consequently less than a score of these institutions would at that time far exceed the present population of the united country.

A second argument was, that persons thus collected together would lose all the energies of life, and the comforts arising from home and the domestic relations, would be lost. Besides, what rights were these people to be possessed of? Under whose controul were they to live? How

far would their state be different from that of the Serfs?

To these difficulties it did not appear that a sufficient answer was given, for the plan was ultimately rejected by the meeting, at which the questions of the distresses of the country were freely discussed, and that of the necessity of Parliamentary Reform was received with almost universal approbation. Attempts were made to bar all politics, but this was found impossible; and the terror of the Suspension of the Habeas Corpus had no effect on the freedom of sentiment.

But if Mr. Owen's plan may not be adapted to the extent, or in the exact way which he has proposed, still it may be con-

sidered whether it is judicious to persist in the present course of cooping up, as in London, a vast number of the poor in houses, where they are kept in complete idleness, and without due regard to the education of children or the comforts of age. Instead of an over-swarming hive surely they might be placed in establishments of the nature of those proposed by Mr. Owen, where their labour would contribute something at least towards their maintenance, and at any rate would keep them out of ill habits. The young, as they grew up, would be sent into the world with habits of industry, and the aged would resign their breath in a clear air and with all the attention that is due to the decline of life.

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The Review and many articles of Miscellaneous Communications, as also some of Biblical Criticism and Obituary, are necessarily postponed: in the mass of Unitarian Intelligence the reader will see the cause.

We have the painful task of announcing the death of Dr. John Prior Estlin, late joint pastor with the Rev. J. Rowe, of the Unitarian congregation at Lewin's Mead, Bristol. We hope to be able to give further particulars of this estimable man in our next number.

ERRATA in the last Number, under the head of *Report of Proceedings in Chancery in the Wolverhampton Case:*

P. 430, col. 2, lines 3 and 5, for "law" read *land*.

_____ line 30, for "that" read *as*.

P. 435, col. 2, line 2, for "Decosta and Depass" read *De Costa and De Pas*.

_____ line 9 from the bottom, for "notice of quitting" read *notice to quit*.

P. 441, col. 1, line 24, for "levy of seizin" read *livery of seizin*.

The passage, p. 433, col. 1, line 10, from "he contended also" to "had been repealed," line 14 was inserted by mistake of the Reporter, (Sir S. Romilly not having touched on that head of the case in his *opening Speech*) and should be erased. E. T.